

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, JUNE 10, 1920.

NEW SERIES VOLUME XXII, NUMBER 23

The church at Clinton on Sunday voted Pastor Zeno Wall a two months' vacation with continuation of salary and expenses paid.

Wisconsin gives \$30 a month to any ex-service man who uses it to go to school, up to \$1,080 to each.

Dr. J. C. Greenoe assisted Pastor Brooks in a meeting at Chicora in which nearly fifty people were added to the church, 33 of them by baptism.

The foreign relations committee in the United States Senate recommended that before recognition be given by this country to the new government in Mexico the following assurances be secured:

Evangelist L. C. Bauer of Whitehall, Illinois, assisted in a good meeting at Russellville, Ark. He is a Baptist who does not hold union meetings. He is open to other engagements, and has good references.

In two and a half years Pastor Jas. B. Leavell has welcomed 1500 people into the First Church Houston. In a recent conversation we found that brother Leavell has it in mind as a possibility to come back to Mississippi at some time and give himself to the work of evangelism.

A pastor in Indianapolis complains that he lost 25 per cent of his Sunday night congregation when the movies opened up. The situation is bad enough, but we doubt if that would be an effective argument in an effort to induce legislators to close the picture shows on Sunday. More punch in the preacher.

"Presented to J. A. Burris with the highest esteem of the faculty of the Amite County Agricultural High School, Liberty, Miss., May 20, 1920." These words were engraved on a handsome loving cup which was given to Prof. Burris by his co-workers. The gift is a token of confidence and good will which they each feel toward the one who for four years has been at the head of the school.

The Brookhaven Church installed their new pipe organ with a recital June 3rd, given by Edwin A. Kraft of Cleveland, Ohio, before a congregation estimated at 2000. The people are delighted with the organ which gives great variety and power to the music. The church has much to rejoice in because of the great blessings of the past and the exceedingly hopeful outlook for the future.

When Paul said, "Not that I seek the gift; but I seek the fruit that increaseth to your account," he was speaking of a contribution which he had accepted as made to him personally by the church at Philippi. But when he was asking for help for the poor at Jerusalem, he could not say that. In the latter case there was an appeal made for others who were in need. Their want must be relieved and to meet this need was a Christian duty. If fruit increased to the account of the giver that was incidental, tho inevitable. But when the contribution was to him personally his first thought was that it was evidence of their Christian life and growth and would cause them to find favor with the Lord. His eminent unselfishness was so far above the ordinary experience as to make it difficult to be appreciated.

And now they tell us that all the noise made by locusts is made by the male of the species. Well, what did you expect?

Rev. J. F. Carter of Clark College has accepted the care of the church at Pelahatchie which he will serve in connection with his work at the college.

Howard College, Birmingham, Ala., received \$100,000 from the General Education Board of New York. Baylor University received \$300,000 for endowment and \$30,000 in two years for strengthening the faculty.

Medals were awarded in the speakers' contest at Mississippi College to L. B. Golden of the Junior class, John F. Latimer of the Sophomore class and W. D. Wilson of the Freshmann class. In the Senior class Mr. Herring received a diploma with "special distinction."

We are always glad for brethren to write for the Record, and we try to insert news notes promptly, but sometimes we get a contribution with the request that it "be published this week," when the paper has gone to press. Rome was not built in one day and the paper takes a week in the making.

Governor Brough said recently that we face the probability in the near future of a return to the war time custom of food rationing. He spoke with reserve and under constraint of a real fear, without artificial pessimism, but he declared that the shortage in production and the unrest of labor made the future uncertain.

You may have use for these twenty reasons:

The following twenty reasons, as found in an exchange, have been given for supporting the denominational paper:

1. A religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday school.
5. It secures better attendance at the prayer meetings.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the Gospel.
8. It promotes unity of faith and practice in the denomination.
9. It opposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakens the talent of the denomination and makes it more useful.
14. It throws light upon obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.—Ex.

Forty millions were expected from the "friendly citizen" in the Interchurch Campaign. Less than three million were secured.

On May 25 the Central Texas Baptist Sanatorium was opened at Waco. It has a capacity of 104 is five stories high and cost \$275,000.

Brother Edgar Godbold warns against a traveling entertainer, who is a blind musician going under the name of "Prof. J. M. Massey," who has recently been in Louisiana.

The Republican National Convention will like the tar baby have nothing to say on the prohibition question. We hope Mr. Bryan may have his way on that subject in the Democratic convention.

Brother W. H. Patton of Shubuta says he has been taking and reading the Baptist Record ever since it started forty-two years ago and that it is now better than ever before. Our hat is off.

Rev. J. E. Kinsey begins his work at Bowmar Avenue Church in Vicksburg immediately. He has just graduated at the Louisville Seminary and his wife at the Training school. We are glad to have them back in Mississippi and look for good reports from their work in the Hill City.

Dr. Len G. Broughton, who was for a few years pastor in London, England, in his speech at the Seminary banquet in Washington protested most vigorously against Premier Lloyd George being called a Baptist. Some brethren present insisted that Mr. George classed himself as a Baptist; but Dr. Broughton declared he is a Campbellite and belonged to a Campbellite Church in Wales.

Spiritualism by its recent revival is a protest against the mere earthliness of our present age; but is at the same time a sickly emotionalism without any wholesome tendency or unselfish and practical purpose. It has never made any effort to minister to the needs of men and has never seemed to think of those needs. It has no purpose but to spend its time in idleness and dreaming. It is indulged for the same reason that a Chinese smokes his opium pipe, to see visions which for the moment obscure the unpleasant realities around us. "Awake to soberness righteously and sin not; for some have not the knowledge of God."

A constitutional clause providing that none but Mexicans may be a minister of any religious creed in Mexico and that no periodical of a religious order shall comment on any political affairs of the nation or publish information regarding the acts of the authorities or of private individuals insofar as they have to do with public affairs, be inapplicable to Americans.

The provisions that no minister of religious corporations may conduct schools or primary instruction shall not be applied in the case of Americans, and.

The article under which undesirable foreigners may be expelled be so revised as to give Americans the right to confer with the representatives of their government.

The provisions of the Mexican constitution above referred to were made to prevent the Catholic church from interfering with politics in Mexico, where they are incurably meddling.



## THE SOUTHERN BAPTIST CONVENTION SERMON

Preached to Southern Baptists in the Nation's Capital by John E. White, D. D., Pastor First Baptist Church, Anderson, S. C.

The text was II John, 1:8.

"Look to yourselves that ye lose not those things which ye have wrought, but that ye receive a full reward."

The Second Epistle of John is the best illustration of several in the New Testament of how the Holy Spirit of God delights to take advantage of the sweet familiarities of men. It does not appear that John in this very private letter had set out to take advantage of the Holy Spirit. In other sections of the Scriptures there is expressed purpose and design to write for the edification of believers, and the stage is all set for it, but here is something peculiar and very impressive. You will find it again in Paul's letter to Philemon. A private note with no public intention at all became the world's first emancipation proclamation for slaves. It would seem that the Apostle John in his second letter did not start in to write Holy Scripture. But himself from God he could not free, he guided better than he knew. In the happiest, most personal way he was writing a note to his friend, probably a widowed Christian mother of Ephesus, about some of her children he had recently seen. All is very intimate, confidential and exceedingly pleasant. Then in the seventh verse there is an interruption. The smooth and easy movement of congratulation leaps into swift dramatic sternness. A sinister figure seems suddenly to stalk between him and his friend menacingly. The Apostle's thought bounds into the apostolic arena, full tilt, and he is changed in an instant into a towering preacher and blazing prophet. His voice lifts a passionate warning which overleaps beyond the next lady and her children and its message of warning becomes a message for the ages. It vibrates this moment in the years of this Convention.

"Look to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward."

### The Substance of Victory.

The first significance of these words is the background of achievement thrust into view—"The things which ye have wrought." There is no mistaking the ring of the soldier in these words. Something had been wrought. It was something honorable under God, worthy of Christ, and to be cherished and conserved. It was something definite in fact, there was no doubt about it; there it was. It was the invisible background of achievement, against which he and all who were launching with him in the Christian enterprise should valiantly stand, facing the enemy of souls and a frowning world.

We may find here, I think, a piercing sidelight on the character and conduct of the apostolic Christians. They have impressed the world with a certain sort of courage not accounted for in the hieroglyphs of history. They carried a mood of conscious superiority into all their contact with the mighty and unfriendly forces about them. It had been variously explained by friends and foes, but all agreed that there was something in the apostolic character which constituted a distinct phenomenon of courage. In half derision, Renan wrote of the way they stood apart in their times: "As though they alone had the right to be brave, lofty and resigned." Before Renan, Julian the Apostate had unwillingly, in letters to his followers, confessed that there was something very wonderful and most baffling about these people who followed Christ. In a later age, the Duke of Alba, reporting results from the Inquisition, told the King of Spain that there was a certain light in the faces of these people which he had not been able to stamp out. The Christian brotherhood of the First Century has created a new aristoc-

racy, and I am finding in this text a light upon it, which if not the highest or the deepest is substantial and steady. It is when I hear John say: "The things which ye have wrought." That I begin to understand that it was not fanaticism, the high glee of a moral defiance, nor what is called apostolic optimism, the high expectations of faith, which has put a present against a future good. These men were enthusiasts and they were optimists, but they were also of common sense. I begin also to understand that they neither justify our pity nor invite our sympathy. The odds were against them, but they did not seem to be very much impressed by it as we are. We think of Paul in prison, of John a lonely exile, of James brutally beheaded. That was not the dominant consciousness of these men at all. What was their sustaining practical point of view? I believe it was an intelligent consciousness of achievement, advantage, power and victory. They had the sense of things wrought, of deeds done, of powers loosed through them upon the world that had shaken in its foundations. We wonder that they did not compromise with Judaism and with the generosity of the Roman Empire. Why should they? Such an exchange would have been pewter for gold. It was a cool calculation. They could put this against that, and that against this, and the balance was all in their favor. The things which had been wrought were calculable. It stirred their blood to reckon up what they had seen and felt in seventy-five years of deeds, dynamic and conquering, far greater and historically more powerful in effect than a thousand years of Roman heroes had known. We may be sure that when John's pen is poised to write the words, "The things which ye have wrought," he is comprehending the Christian enterprise imperially.

We are not forgetting that any memory of the great series of facts in their record of achievement included Christ and the ever-present spiritual power of the Holy Ghost. His courage is their courage, His power their power. But we are pointing out that their courage was not fatuous, but built on facts. A writer who explains the triumph of the early Christians over the pagan world says that they out-thought it, outlived it, outdid it; and then moves deeper down to explain that, "They were the sons of fact." It is something to remember whenever we are in our day are correcting our movements by the apostolic example, Christianity goes forward always on a background of achievement. There has been an unconquerable Christianity in every age, dark as some ages seem, and the line of its advance is the base-line of deeds wrought for the welfare and salvation of mankind. The background of achievement which pressed the Apostles fearlessly into the face of history has moved up the centuries. The line of deeds done, of things wrought, of sufferings endured, of transformations affected by Jesus Christ through His people has never been broken, never pushed back. The front line of Christianity is always its base-line. Someone has said that every living society must hold itself ready to go back to the first created impulse. That is true, but the way to do that is to keep doing apostolic deeds in the apostolic fashion. The spirit of victory cannot live without substance to feed on. The New Testament spirit demands New Testament achievements.

### The Shadow of Failure.

The second arresting matter of the text is the shadow of failure indicated in the words, "That ye lose not the things which ye have wrought." Unless John's reference to the things wrought is trivial, the suggestion that they could be lost is appalling. But it is not anti-climax. It is the logic of Christian experience in the New Testament. I have spoken of the apostolic mood of victory. Here is another characteristic. It is their fear of defeat. When you hear them say, "Rejoice, rejoice," you may listen to hear them say, "Watch, watch!" When you hear their shout of success, you may listen for their whisper of possible failure. Side by side,

the shout and the shadow in the New Testament. Where did they get that habit? They learned it from Christ Himself. Who can estimate the part Temptation played in the discipline of Jesus? Temptation to Him meant peril or it meant nothing. He left his followers in no ignorance of the dangers along the way. We would not therefore be surprised to find Christianity always accompanied by warnings. The possibility of failure dogged the steps of the disciples, haunted the path of the Apostles, and it is the ominous inheritance of those who come after them. "Look to yourselves that ye lose not the things which ye have wrought."

What does that mean for us? It means that there are no success which we may not spoil. It means that there is nothing guaranteed in religion unconditionally. It means that we are Christ's instruments only subordinate to a sovereign purpose, and that the divine cause will set us aside when we cease to be effective for its use. It means that the Christian life must be the most careful life in the world; that Christian service is the most sensitive engagement. It means that a church or a denomination may not presume on any sacrosanct security. It means that the Christian life is a struggle, a conflict from which suspense is never lifted. It is a good fight right up to the edge of the tomb and right up to the gates of glory. If the vivid emphasis of the apprehensions of Paul concerning himself and the warnings of John to the churches were not convincing of this truth, the history of Christianity supplies enough. Its records are cluttered with the belated fragments of a broken army, and more than the records show beyond dispute, the spiritual fact fills out the truth of tragic Christian failures. God is going on, whether Judaism goes or not. That is what Paul told the Jews, and there they are struggling along in the rear of the divine movement in the earth. What does the Protestant Reformation mean? It means that God took a Roman Catholic priest and tore him loose from the church and said to them, "I have found Me a man. He will find Me a people. Good-bye; I am going on." He took John Wesley out of moribund English Christianity and said, "I have found Me a man. My people shall go on." He took William Booth out of a recalcitrant Methodism and said, "I have found Me a man. I am going on with him, and if you go with us you will have to catch up with the line." If Judaism had its Paul, Roman Catholicism its Martin Luther, Anglicanism its John Wesley, Methodism its William Booth, the Baptists are so far fortunate, but they can profit by the examples. That God runs off with us into tangents and side-lines, and when we palter and tarry with a loitering banner, sits down and waits for us to come up, is a very accommodating arrangement which never works. No, our God is marching on. His trumpet calls no retreats, makes no dainty music for dallying reviews, nor furnishes spiritual jazz for our raucous pugilisms which divert the Christian army from its one passion. We can be left behind and not know it, and we are left behind whenever we lose the fighting edge of that definite front line simplicity that is toward Christ and the goal of His desire. The slogans of the New Testament are of victory, but not more surely did the slave in the chariot of Scipio whisper to the conqueror, "Remember you are mortal," than its attendant warning asserts the peril of defeat. The great word of the Apostles was "Fight the good fight of faith." It was a shouting faith but it had to be a fearful faith. "Keep—that good thing committed unto you by the Holy Ghost"—keep it, because you may lose it. "Strive to enter in at the straight gate," for few get in and none who do not strive. "Work out your salvation with fear and trembling," because fear and trembling means watching and praying. "Except ye repent, ye shall also likewise perish." Who? Why, you, preacher—you, church—you, people of God. "How shall we escape if we neglect so great salvation?" The answer is simply, we



won't. Therefore we ought to give the more earnest heed to the things which we have heard.

#### The Pivot of Victory.

The concentration of the text and its most urgent word is its exhortation—"Look to yourselves." On its human side, and that is where our responsibility lies, Christ's enterprise was from the beginning pivoted on the individual. This is another characteristic of New Testament religion. Its solicitudes are intensely personal. The primary sympathies and anxieties of Jesus are not emphatically about the group. The exigency of His kingdom is the individual soul. The multitudes seemed to disturb Christ. He never got much out of mere multitudes. The implication of that fact is profound. It would suggest that the urgent individualism of Christianity is somewhere related to the eccentricity of God's revelation of Himself in a man.

The human mind is not yet capable of grasping the full significance of the Incarnation, and we are still only grasping at it, but there is one conclusion from it the simplest mind cannot miss. It is that a man is somehow necessary to God, and that through a man only His kingdom can be established. It is a short step of logic, then, to what the New Testament is always insisting on, that the propaganda of the gospel of Christ began in the world and was carried on only through man who had a first-hand experience with it, and that wherever that experience was lacking, the gospel halted; and that wherever that experience was present, it began to move. Experience, therefore, is the vehicle of Christianity. Christ is routed for the salvation of all men through some men. Experience crystallizing into Christian character is the pivot—the human pivot—on which the kingdom of God turns. The value of that to us is to know in our plans to advance the kingdom where we must put the emphasis and where we must keep the emphasis. There can be no question about where the emphasis was in the Pentecostal period, when only a few Christians were carrying the banner of Christ. If that is our pattern, the central accent of all our enterprises with all their agencies will be bringing as many people as possible individually into an experience with Christ and guiding them to fulfill that experience in Christly characters. "Therefore look to yourselves." It is not the victory we won yesterday, nor the sums of money we may accumulate for the Kingdom tomorrow that should absorb the mind of churches and conventions, but how soundly are we laying the foundations of such victories and achievements of the future in Christian experience and character. The movement of grace inward is bound to mean a movement of the gospel outward; but the movement of the gospel outward, however ambitiously projected and organized, like a beautiful flower without roots will shrivel and fail. Institutions are serviceable to experience and important in the training of the Christian life, but there is no compensation in institutions and no vitalizing support behind them, if they do not minister positively and aggressively to the bringing of Christ and souls into the direct grapple of spirit with spirit, which we call Christian experience.

Reichel was conducting the final rehearsal of his great choir for the production of the "Messiah." The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist's technique was perfect—she had faultless breathing, accurate note place, flawless enunciation. But after the final notes, all eyes were fixed upon Reichel to catch his look of approval. Instead he silenced the orchestra, walked up to the singer with sorrowful eyes and said: "My daughter, you do not really know that your Redeemer liveth, do you?" "Why, yes," she answered, flushing, "I think I do." "Then sing it," cried Reichel. "Tell it to me so I and all who hear you will know, and know

he motioned the orchestra to play it again. And this time she sang the truth as she knew it in her own heart, sang it as she experienced it in her own soul, sang it with no thought of applause, sang it so gloriously that all who heard forgot the craftsman's work and wept under the spell of the singer's soul. Again the old master approached her, not with sorrowful eyes, but with joyous, tear-filled eyes, kissed her on the forehead, and said: "You do know, for you have told me."

And it is so; no matter how many there are of us, nor how "letter perfect" we may be in religious arts and organizations, we cannot tell what we do not know, we cannot do for others what has not been done for us, and there is no power to thrust the gospel upon the world an inch deeper than our own experience of it.

#### The Prophecy of Victory.

The last word is the prophetic note which follows the warning: "That ye may receive a full reward." Here is still another apostolic peculiarity. The best was always yet to come. Since the restless, homeless Christ would have nowhere to lay His head, nor could be tempted by men or devils from His consummate joy, there has been no room in Christianity for complacencies. Peter, foolish man that he was, thought the mountain top with Moses and Elias and his transfigured Lord, was the place for them all to stop and stay. But it is not for Christians to be perfectly satisfied with themselves or with their achievements. The security of what they have done seems to rest upon their doing well what remains, and there is always something remaining. It is a war we have, Immanuel's war, not a campaign and not a battle merely, and yet ours is the happiest life, because it is life with its face forward endlessly. I have read these words over and over and over again. I have repeated them to myself a hundred times, "that ye may receive your full reward." What is the full reward of it all? It is like a lad in the school. He is on time with his lessons and he gets a smile from the teacher that brightens his day. A monthly report wins him distinction from his father and mother that sweetens his life. He wins a prize and the applause of his friends is like music. He is promoted upward and a dear, solemn little record is cut in his heart. He graduates with honor in the high school and his face is limned with conscious success. In college at repeated stages he wins his goal. He stands on commencement day surveying what he has wrought, but it is only commencement day and life is a flying goal. Youth, success, old age! He has done well with it all. The time of his departure arrives, and it is commencement day again. Seventy years have not given him the full reward. You ask me, then, what is the full reward of the Christian life. The full reward of this great company of souls. I cannot tell you, for I do not know. Is it to rest? No! Is it to wear a crown amongst a million crowns? No! Heaven is rest and heaven is plenty, and heaven is power; but these are not the full reward. What can it be? I will tell you what I think it is. I think it is to look into the face of God and to realize that He has seen the travail of His soul and is satisfied. I think it is to see with undimmed eyes the Father drawing his children all about Him and saying: "These, my sons, were lost and are found." I think it is for the King immortal, eternal, invisible, to wave His scepter of love over His redeemed world. I cannot imagine Paul at the end of his life's desire so long as there remains unconquered a spot in that Europe and Asia for which He agonized in the flesh. I do not see how John Knox can know perfect bliss until Scotland is redeemed. I cannot understand that the full reward of the missionary can be assigned until all the harvest for which he sowed the seed of prayers and toil is gathered in. The engagement with Christ is for that eternal passion of a lamb slain before the foundation of the world to the day when the ten

the one hundred and forty and four thousand shall sing the exultant chorus of the Christian's full reward: "Worthy is the lamb that was slain to receive honor, and power and dominion forever and ever."

#### DOES IT PAY TO HELP WEAK CHURCHES?

A few years ago the State Convention Board was helping almost every church located in the Delta. This help, in the eyes of some, was a waste of money. To others it was the sowing of seed looking to a great harvest for the Lord. Are we today reaping this harvest? Lift up your eyes and look on the field. Clarksdale, one of the long time helped places, is about to finish one of the most beautiful work-shops in the state. This building will cost about \$65,000.00 and the church will have about \$20,000 debt. That put the church on record for raising about \$45,000.00. Pastor Ball has done a great work in Clarksdale and his faithful little band are standing by him nobly. In District No. Two nearly all of the churches have at some time received help from the State Convention Board. In this day of extended vision and activity No. Two is the only district in the State that raised its full quota in the 75 Million Campaign. The following is the report by counties.

Name of County	Map. of Chs. Rptg.	No. of Subs.	5-year quota	Subscribed
Bolivar	774	486	\$115,625.00	\$122,140.30
Carroll	1929	551	26,775.00	14,251.90
Coahoma	156	164	77,250.00	80,158.35
DeSoto	407	194	42,250.00	20,350.70
Grenada	689	490	45,775.00	40,983.44
Humphreys	280	237	27,250.00	34,131.00
Leflore	693	380	109,750.00	91,596.30
Montgomery	1439	696	58,875.00	52,103.59
Panola	1437	893	60,375.00	59,838.25
Quitman	419	273	39,000.00	59,955.85
Sunflower	1183	752	132,500.00	157,719.33
Tallahatchie	1461	519	85,625.00	109,484.09
Tate	1796	923	62,750.00	68,687.80
Tunica	85	46	4,875.00	5,025.00
Washington	675	522	110,250.00	121,569.89
Totals, 15 Counties	13413	7126	998,800.00	\$1,097,759.61

The above figures show that amount of Mission work done in the Delta was wisely done. We are now planning to put on the church to church campaign in every county in the district, to be followed by S. S. normals and the greater evangelistic campaigns. Workers' Conferences, looking to this end, have been conducted in the counties of Montgomery, Carroll, Grenada, Tallahatchie, Panola, Tate, DeSoto and Quitman. Workers' Conferences are now arranged for in Sunflower, Washington, Bolivar and Coahoma. Conferences will be arranged for in the near future in Humphreys, Leflore and Tunica.

Conditions caused by excessive rains and overflows have greatly retarded the work. We need a few more hard-working, God-fearing, man-loving pastors in the district. Brethren pray the "Lord of the harvest to thrust forth laborers into His harvest."

J. R. G. HEWLETT,  
Enlistment Worker,  
Charleston, Miss.

The denominations which talk most about union are the ones which have done and are doing the least to save lost men and women. We could call their names but that is not necessary. It is not surprising that they should feel uncertain of the future and



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## EDITORIAL.

### SOME ADVANTAGES OF THE AMERICAN REVISION.

It is a growing conviction that many people are suffering loss to themselves in their study and reading of the Bible by failing to use the American Standard Version of the Bible. We have for 200 years been accustomed to the King James Version until some feel it almost a sacrilege to suggest any change in it. There seems to be some who sympathize with the brother who said, "If St. James version was good enough for Paul and Silas, it's good enough for me." It will doubtless shock the nerves of some to say that no version is good enough, if a better one can be made. A few people are afraid the whole fabric of faith in the Bible might be destroyed if one raises a question of the accuracy of a translation or suggests that an improvidence of God and has been with great care word. The word of God as it was originally written was and is divinely inspired, is the unerring voice of God and cannot be improved upon, and cannot be changed without injury and great peril. It has been marvelously preserved in the providence of God and has been with great care and reverence translated by devout and scholarly men into many tongues. The value of the King James translation is attested by the centuries in which it has been read and blessed of God. But the men who, under the instruction of King James translated the Bible were not divinely inspired and men today have the right and the duty to go back of them to the original sources which they translated and to some others since discovered which they knew not of. Any man who can has the right to read the Greek New Testament and to put it into English if he wishes to. Then others will have and express an opinion as to its value.

About forty years ago, certain English scholars decided to undertake a new translation of the Bible. They associated with them a number of American scholars. The latter used more independence in their work, being less bound by translation for 20 years. Hence the version by used however not to publish on independent translation for 20 years. Hence the version by these American scholars did not appear till 1901. The work of the Englishmen did not succeed so favorably, both because it was not so well done and because the English public was less hospitable to any change. The American Revision has been made contributing greatly to clarity, and the connection. The dictionary is supposed acceptance in some measure.

Our purpose is to call attention to a few instances in a series of articles, where changes have been made contributing greatly to clarify, accuracy and force of the passages in question. The only basis with here is in the changing

of a word in the rendering of Matthew 16:26. The old version says, "What shall it profit a man if he gain the whole world and lose his soul." The American Revision says, "What shall it profit a man if he gain the whole world and lose his life."

Of course it is a matter of accuracy in translation. That is to be determined by the dictionary and the connection. The dictionary is supposed to give the common meaning of words, and that is determined by the way the word is used in other places. This word is sometimes translated soul, but when a nice distinction is made it refers to the present life. Thus Paul speaks of that being first which is natural and then that which is spiritual. The word natural is the adjective derived from the word under discussion and means pertaining to this life.

But the meaning in the passage under discussion is made plain by reading of the whole context. Jesus is telling the disciples that he is going to die in Jerusalem, that his life is soon to come to an end. And when Peter rebukes him, he is told that the disciples must be prepared for the same thing in their own case; they must take up the cross and follow him; that to shun death which comes to them in the performance of duty is to miss the business of living. It is to lose one's life. If any one loses his life for Christ's sake he has found it, he has attained its real purpose. Suppose a man should miss the real aim of living, miss it by avoiding death, nothing could compensate him for such a loss. Though he gain the whole world and lose his life, waste it, miss its real purpose what shall it profit him?

He is not talking about the soul, he is talking about the life. He uses the same word all the way through, "He that loses his life for my sake shall find it; for what shall it profit a man if he gain the whole world and lose his life?" The old version confuses things by translating the same word in one verse "life" and in next verse "soul." It means the same in both verses.

These men were in no danger of losing their souls. They were absolutely safe in the keeping of Christ. But they were in danger of losing their lives. Many a life is lost where the soul is saved, and it is this awful waste which Jesus is trying to prevent.

### WHAT IS VISION?

It is the good works and the good things that get abused, that is put to wrong uses. They sometimes need to be rescued. This word vision is in the good class of words often abused. It has been used to stand for somebody's vacant stare into an unknown world, or to fill a gap in a speech where a man had pretty well run out of anything to say. But it's a good word and a good thing in spite of all that.

Sometimes people speak of faith and vision as if they were contrasted and mutually exclusive. They may on the other hand be in some respects identical. While the song says something about faith chafing to sight, the old proverb as nearly hits the mark when it says, "Seeing is believing," and it might be turned around and made as truly to say "Believing is seeing," for in a very true sense believing is seeing; it will give us vision; it puts spectacles on us; it puts a telescope into our hands.

For one thing, vision is the ability to see now what other people will see later on, perhaps when it is too late. A man who can see a bargain in land and buys it, knowing that the value is sure to go up, has vision. Maybe he had "a vision" of a great city on it, or oil refineries covering it. Anyway he saw what the rest of us didn't until it was too late to profit by it. So there are people who are acting upon knowledge of the future contained in the promises of God, "having seen them afar off and were persuaded of them and embraced them." Their vision was true and their conduct of the same kind, while others stumbled over the word, were confused as to the future and missed the way. In this sense vision means seeing the future more clearly than the ordinary man. The

successful man in any line is the man who can see farthest and best into the future. Foresight is about the only sight worth having. The present is of value only as it is related to the future, and the man who does not adjust the present with reference to the future is a misfit and doomed to failure.

Too many people are living just for today, and the future is seen to find them unprepared. They make no provision for it, and they are foredoomed to failure. Religion is forward-looking and makes men forward looking. The best is always ahead, and the Bible is sprinkled thick with promises, and the best merchandise is "buying up the time." Children and people with children's minds do not value the future but men of strength are laying up in store for it.

Akin to the ability to see the future is the ability to see over a wide expanse of territory. Some people are narrow, even some who are fond of charging narrowness against others. They see only what is near at hand; they cannot see the interests of other people and other lands. They cannot see that the interest of one is the interest of all, and that the interest of all is the interest of each. Things must be seen in their relations, and relations are only seen by those of wide vision. Paul's heart swelled to the bursting point when he discovered the truth which he reports in Ephesians: "By revelation he made known to me the mystery, which in other ages was not made known to the sons of men as it is now revealed to his holy apostles and prophets by the Spirit that the Gentiles are fellowheirs and fellow members of the body and fellow partakers of his promise in Christ by the gospel." This was a vision, a new discovery of relation; of the wideness of the gospel and the rights of the Gentiles. Paul did not fail to adapt himself to this new vision, for his subsequent life was spent in the effort to attain this purpose of God.

Another sense to this word is the ability to recognize spiritual values. A common form of it is to know the difference between right and wrong with a strong preference for the right. The highest form of it is seeing God. The rest lies all the way between, and yet from one end to the other the vision or the ability to discern is one. This ability, this power of vision raises a man out of the mass, out of the things that are earthly and works his uplifting and his transfiguration.

There comes to mind now a man whom we knew in student days. He was then a mature man, whose mind was sluggish and his face heavy. He was slow of speech as he was of apprehension. There was little of promise in his outlook and his best friends felt apprehensive about his career as a preacher. He applied and was sent as a missionary in an obscure and unpromising field. But he had the spirit and faith of a true missionary. He buried himself in his work and forgot the world and was largely forgotten by it. Many years after we were with him in attendance upon a Baptist convention. It was our privilege to room with him, and our joy to see what a transfiguration he had undergone. His face was spiritual, his mind alert, his speech clear and lofty and virile. He spoke in private and in public as a new man. He was heard with great respect and pleasure and profit. He had not gotten it from the people with whom he had associated, for they were the low heathen population of West Africa. He had gotten it by having a vision of the worth of souls, by consecration to a holy, heavenly, lowly task. He had the mind of the Master, and it had produced a refinement of spirit and manners in him which made him a gentleman in any company and simple and at ease anywhere. He had had a vision and followed it. He was not disobedient to the heavenly vision.

This case is not singular nor exceptional though none too common. Back yonder in the early chapters of an old Book is a man named Jacob, supplanter. He was by nature and practice a cheat and a fraud. But he had one redeeming gift. He saw the value of the spiritual more clearly than the ordinary man. The He had the "religious instinct." He believed in



God and took Him practically; took him at his word, and by and by it transformed him; made this cheat a "Prince of God," God's nobleman. It will do it anywhere.

God pity the man whose eyes see nothing but earth, who cannot lift them up, or will not, to the hills from whence cometh his help; whose eyes and ears are full of mud, blinded by the god of this world. O, for men with the mind of David who see His glory declared in the heavens, to whom the firmament is the reflection of His majesty, who can say out of his heart, "O, Lord, our Lord how excellent is thy name in all the earth! Who hast set thy glory above the heavens," who catches the whispered night messages across the starry dome as night unto night showeth knowledge; who sees the hand writing of God penciled in rays of light as day unto day uttereth speech; whose hary catches and responds to the vibrant notes of angels as they chant the praise of God in the chorus, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.

### RIGHTLY DIVIDING THE WORD

This is another one of those much abused passages of scripture, being not only misunderstood, but actually misquoted. At the recent convention in Washington an eminent and honored brother gave the common rendering, "rightly dividing the word, giving to each his portion in due season," and proceeded to apply (or mis apply it) in the usual way. There is hardly hope of getting out of some people's heads the interpretation to which they have so long been accustomed, but some others may be saved.

It hardly need be said that the addition, giving to each one his portion in due season is not in the passage at all, in any version in the world, only the oral version which people give when they misquote the book. That addition is dragged from a far distant part of the Bible where an entirely different subject is under discussion. Paul speaks of "rightly dividing" the word Jesus spoke of a steward whose business it was to give food to each one. They have no connection of any sort with each other.

In the passage under consideration Paul is exhorting a young preacher to hard work and great care in preaching the word. He would have him "earnestly endeavor to show himself approved unto God, a workman that doesn't need to be ashamed." This labor must not only be diligent but very conscientious. Hard work is necessary to be able to minister the word of God effectively. But great care must be exercised in seeing that we adhere faithfully and strictly to the proper interpretation and application of the word. "Rightly dividing" is not "splitting the word up into sections, making one part applicable in one age and another in another. Neither is it selecting certain scriptures suitable to one class as against another, giving some to the saved and some to the unsaved; nor some to the young and some to the old. It is not a graded lesson arrangement; nor a "plan of the ages" piece of nonsense. It is simply an exhortation to stick faithfully to the word in interpreting and applying it. The literal translation is "adhering to a straight course in the word of God."

It is a figure of speech, borrowed either from running a furrow with a plow or cutting cloth with scissors. Paul was a tent maker. The tents were commonly made of rough cloth of Cilician goats' hair. It took a skilled and careful hand to cut it straight so as to fit it properly. This may have been what he had in mind. Or it may be the figure of one who is laying off rows with a plow for planting seed. He must be a steady plowman and exercise great care in running the furrow straight.

So the preacher must be a man who is sure of the truth he preaches, knowing that it is in entire conformity with the gospel of Christ. He must not be drawn aside to fanciful interpretations. He must "shun profane and vain babblings." He is not to turn aside to the discussion of popular topics and fads. He cannot take his Sundays to discuss everything that the govern-

ment or various organizations suggest for special days. He must stick to the Book. And then he must not sheer from clear meaning and application of the truth because somebody in the congregation might be offended. He is to plow straight through. Many a man has had a hard time to keep his plow from jumping or wobbling when he strikes a root or a rock. It is often easier to plow around a hard place than to go straight through it. But there is only one way for us if we purpose to be true, namely, "adhere to a straight course in the word of God." The Lord help us not only to interpret it but to do it.

### A MODIFIED PROGRAM.

It is a great disappointment that in some counties the church-to-church campaigns have had to be called off. This is due largely to conditions among farmers; and will be a distinct loss which we must make good by other means and in other ways. It is the Lord's work and we accept His will in whatever way indicated. He has other avenues open to him or can make them.

The purpose of these campaigns was to conserve what we had secured in previous campaigns, to push the work into new territory and larger recognition, and to develop the spiritual life and ministry in each local church. It is the desire of all concerned that the pastor shall be strengthened in the affection and support of the people; and that the people shall find a larger joy in service and a new interest in the word of God. It is a part of the great revival campaign.

Now that some of the meetings are probably cancelled, how shall the loss be made good? The answer, it seems to us is this: A larger responsibility falls on the forces in each local church more heavily than before. In a large sense this is a blessing rather than a misfortune. This is where all hope of real and permanent progress lies. Back to the folks at home, back to the local church, back to the pastor and deacons and men and women workers in our churches now the obligation goes to make good.

The "visiting brother" is eliminated; outside helper (or hinderer) is moved; the week day service with dinner on the ground in some places will not materialize, and, as in the story of the farmer and the lark, we will have to do it ourselves. No outsider will come to "touch up" the folks and show them how to do it. The visitors have been a blessing in the past, but the turn comes sooner or later when our own hands must perform the task.

Brother pastor, brush up your mind and your soul and come before the people with a live message on the great denominational task, the manifold ministry of the churches. Show the people that the greatest joy is in service. Brother deacon punch up the chunks in the business hearth of the church and let's keep the home fires burning and send a few sparks across the seas. See to it that there is no relaxing and no falling down in fully meetings our churches' pledges and obligations for all denominational work. A few live speeches from home talent will help the cause.

Finally brethren see to it that a big club of subscriptions to the Baptist Record is sent in from your church in spite of the failure of the visiting brethren to come. Just tell the folks that in blocks of five they can get the Record right now for \$1.50 a year. They don't know about it and will be delighted to hear it. Tell them to hand you the money, that you will send it in promptly and we will send them the equivalent of several visitors every week.

The Montgomery County Sunday School and The Baptist Standard says that wearing apparel has been reduced in all large cities. In some places it is too much reduced, but it would be better if the price could be reduced.

Workers' Convention will be held at Duck Hill July 4 and 5. The list of speakers is too long to publish and too good for anybody in the county to miss.

### REPORT ON MARRIAGE AND DIVORCE

Submitted by the Committee on Temperance and Social Service, Southern Baptist Convention, 1920.

The constant increase in the number of divorces granted by the courts can be regarded only with the gravest concern by all who give serious thought to the problems of our civilization and social order. Upon the sanctity and permanency of the marriage relation depends the home, which is the primal and most important institution of society. If for any reason or through any influence marriage is lightly esteemed and becomes unstable the very foundations of our social order crumble. If this be true, as all of us believe, then we may well be alarmed at present conditions. The Federal government has gathered and published statistics upon this matter three times; as follows: First in 1887-88 by the (then) Department of Labor for a period of twenty years from 1867 to 1886 inclusive; second by the Bureau of the Census in 1906-7 for a period of twenty years from 1887 to 1906 inclusive; and third in 1917-18 by the Bureau of the Census for the single year of 1916, which last statistics have just been published.

#### Marriages.

This publication shows that in 1916 there were 1,040,778 marriages; in 1906, 838,451; and in 1896, 602,542. It shows an increase in the number of marriages in 1916 over 1906 of 202,327 or 24.1 per cent, and an increase in 1906 over 1896 of 235,909 or 39.2 per cent. For every 10,000 of the population the number of marriages in 1916 was 105; in 1906, 102; in 1900, 93; and in 1890, 91. Thus it will be seen that there has been a steady gain both in the actual number of marriages and in the number in relation to population.

#### Divorces.

Concerning the number of divorces and percentage of increase for the several years we quote some sentences from the government's report:

"Reports as to the number of divorces in 1916 were received from 2,885 counties, out of a total of 2,980 counties or equivalent subdivisions for which returns were expected."

"The whole number of divorces reported by the 2,885 counties for 1916 was 112,036, as compared with a total of 72,062 for 1906, with reports lacking for 4 counties, and a total of 42,937 for 1896, with reports lacking for 27 counties. These figures show an apparent increase of 39,974 divorces in 1916 over 1906, or 55.5 per cent, as compared with an increase of 29,125 divorces in 1906 over 1896, or 67.8 per cent. Excluding the divorces reported for the counties for which there were no returns for 1916, the number of divorces for 1906 would be reduced to 71,101, a difference of 961, and for 1896 to 42,435, a difference of 502; and on the basis of these figures the increase in 1916 over 1906 would be 40,935, or 57.6 per cent, and in 1906 over 1896, 28,666, or 67.6 per cent.

The smaller percentage of increase 1916 over 1906 as compared with 1906 over 1896 is the one bright spot in an otherwise very dark picture. Even from this the brightness fades as the government report proceeds, for, while the percentage of increase is smaller the percentage in relation to population is larger.

We quote further:

"The percentage of increase in the number of divorces granted in 1916 and those granted in 1906 is thus much lower than that shown for those granted in 1906 as compared with 1896, but it is much higher than the percentage of increase in population shown for the decade between the last two Federal censuses taken in 1900 and 1910, respectively—namely, 21 per cent.

"The two previous investigations, each covering a period of 20 years, showed equally disproportionate increases in divorces as compared with population. For the entire 40 years covered (Continued on Page Seven.)



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

### EVANGELISTIC CAMPAIGN.

We have sent out another call to all the pastors to assist in every way possible in getting all the meetings to be held this summer properly scheduled and filed in our office. We have sent out information cards, on which we have urged the pastors to give us the information in reference to the time fixed for holding all their meetings and the name and address of preachers who will assist in the meetings.

We need the above information on the cards furnished for our purpose, so that we may publish in the Baptist Record advance information in reference to each meeting, and call upon the whole brotherhood to pray for the meetings, and for those who are responsible for conducting them. We also need this information so that we may send a batch of tracts for use in each meeting just before the beginning of the meeting. This is our plan for distributing the tracts, and we are sure that it is the wisest plan, in order to be sure that every meeting has an abundance of tracts furnished.

Time is growing short in which to make arrangements for meetings and secure the preachers to assist. We will be prepared to put the churches in touch with available preachers for holding the meetings. We want to be sure that no church shall fail to secure help if it wants to make the effort.

We have received information in reference to several meetings too late for publication in advance of the time fixed for the meeting. When possible please give the information with us at least two weeks in advance of the time set for the meeting.

We now have nearly seven hundred meet-

ings scheduled and filed in our office. This is not yet one half of the churches in the state.

We want every church in Mississippi to conduct a revival meeting during this great revival season.

We want also to urge the pastors to be prompt in reporting the results of their meetings on the report card sent out from this office. It will save a world of correspondence in following up the meetings, if the pastors will immediately send us the return postal card giving the results.

### Meetings Beginning the Third Sunday in June Let Us Pray for These.

Eden Church, Yazoo County, G. E. Evans, pastor; T. L. Holcomb assisting.

Booneville Church, Prentiss County; E. S. Summers, pastor; H. M. King, assisting.

Dekalb Church, Kemper County, H. C. Joyner, pastor; J. C. Greenoe assisting.

Louisville Church, Winston County, J. E. Wills, pastor; Preacher not given that is to assist.

Leakesville Church, Greene County, J. E. Lowe, pastor; Rev. J. P. Williams, assisting.

### Results of Recent Meetings

Let Us Thank God for These

Amory Church, Monroe County, W. R. Farrow, pastor; T. L. Holcomb assisting. Professions of faith 18; received for baptism 18; received by letter 3; total additions, 21.

Raymond, Hinds County; G. H. Suttle pastor; W. A. Jordan assisting. Professions of faith, 6; received for baptism 6; by letter 2; Total additions, 8.

worth of improvements on Seminary Hill; a \$125,000 addition to our Women's Building; a temporary administration building at \$23,000, to take care of 750 students at one time in lecture and recitation. This building is for temporary use until we build our permanent administration building. We are spending \$50,000 on Fort Worth Hall, turning the chapel and lecture rooms into bedrooms. This will give us in the Main Building and the Woman's Building, dormitory capacity for 550, all the rooms of which will be ready for the opening in September. We are also putting in a central power plant for heating all the buildings from one plant, and a new artesian well furnishing fresh artesian water for the buildings and residences on the Hill. This will be an up-to-date modern, thoroughly equipped power and water plant.

These improvements will greatly strengthen our equipment. Arrangements are also being made for the building of cottages or apartment houses for all married men this next year with children. Request is here made of all men who have children to write me at once engaging rooms if they expect to come. The indications are that hundreds more are coming this next session. We are doing our best to provide for all who come. The single men and married couples without children, will reside in our dormitories.

### Our Faculty and the Future.

Several members of our faculty after the summer term will be engaged in evangelistic meetings, conference work and further study. Professors Ray, Dana, Conner, McKinney, Farr and Rogers will be at various centers of education, pursuing advanced studies. Miss Mitchell, of Tampa, Fla., who will be at the head of the Kindergarten Department next year, will pursue studies in the East during the summer. All of the other members of the faculty will be doing evangelistic work, helping to bring in the king-

dom of God. Our evangelists are all engaged for work during the summer. By direction of the Board of Trustees, the President, after the summer term, and some engagements in the East, is to spend two months with his family in the Rocky Mountains seeking rest and recreation from the taxing tasks of last year.

The future of the Seminary is as bright as the promises of God. Indications are that every conceivable space on Seminary Hill will be occupied next year by ambitious, consecrated young men and women preparing themselves for the Lord's work. We welcome every one of them. About twenty Russian students from Philadelphia and other sections are coming to take special studies preparing themselves to go back to their homeland and preach the Gospel. Our students are going out this summer by the hundreds to win souls and build the kingdom of God. We offer our hearts, heads, hands and energies to Christ and the brotherhood that we may help to win men and bring in Christ's regnant kingdom and his eternal glory.

### CLARKE MEMORIAL COMMENCEMENT

The annual commencement exercises of Clarke Memorial College have just come to a close. Throughout the entire proceedings there was not a disappointment. Everything was carried out according to plans, and the exercises were on the whole very satisfactory.

On Friday morning, May 28, at the chapel exercises, certificates were awarded to seven members of the college W. M. U., who had completed the W. M. U. Manual. The diplomas given represented the splendid work of Mrs. J. F. Carter among the wives of the ministerial students and other local women.

On Saturday evening, May 29, the Senior play was given in the college auditorium. The beautiful play entitled, "Lone Star" was rendered to the entire satisfaction of those who heard.

On Sunday morning Dr. Byron H. DeMent of the Baptist Bible Institute of New Orleans, preached the annual commencement sermon to a large and appreciative congregation at the Baptist Church. Dr. DeMent preached on "Self Sacrifice, The Supreme Law of Life." His text was taken from the 12th chapter of John, verses 24, 25 and 32. The man of God showed in the first place how that law of self sacrifice is illustrated in nature and in the second place how that it is illustrated in human experience and in the third place how it is illustrated in the atonement of Jesus Christ for our sins. It was a wonderful exposition of these scriptures.

Having been invited by the Student Volunteer Band to preach a missionary sermon, Dr. DeMent preached again, Sunday night, on the subject "The Gospel, What it is and What we are to do with it," using for a text, Matthew 24:14.

The oratorical (declamatory and extemporaneous speaking contests were held Monday morning in the college chapel. In the oratorical contest, Mr. J. G. Cook won by default. In the declamatory contest Mr. Grady Dorroh was the happy winner. In the impromptu debate, Mr. James Spikes was the lucky one.

The graduating exercises were held Monday evening in the college auditorium. Mr. E. E. Polk of Mt. Olive, Miss., delivered the Salutatory address and Mr. B. C. Land, of Lodi, Miss., President and Valedictorian of the graduating class spoke on this subject: "Europe's Challenge to the Baptists." In this speech it was shown that the "Macedonian Call" which came to the Apostle Paul in the early days of Christianity still comes to the chosen people of God. He discussed the three-fold nature of this call, showing how in the first place it is a political call and in the second place an educational call and in the third place it is a religious challenge. Following this address Prof. David E. Guyton of Blue Mountain College delivered the baccalaureate address, using as a subject the "Highway to Happiness." Prof. Guyton said in the begin-

### A GREAT FORWARD PROGRAM AND OUR COMMENCEMENT.

(E. R. Scarborough.)

The thirteenth commencement of the Southwestern Baptist Theological Seminary has just closed with a remarkable record of the year's work. Fifty nine students graduated, seventeen from the Missionary Training School. Eight were given diplomas in Gospel music; three in religious education; five with the degree of English Bible; six received the degree of Bachelor of Theology, and twenty the degree of Master of Theology. The largest class we have ever had.

We had three distinguished visitors who delivered great addresses. Dr. J. W. Bailey, President of the Women's College at Denver, made a great address to the Training School on the subject of Christian Education. Dr. J. F. Vichert, Dean of the Divinity School of Colgate University, preached the commencement sermon, on the text, "I am not ashamed of the Gospel." He rang out true in a wonderful fashion the old Gospel message to the delight and enrichment of all who heard. Dr. E. Y. Mullins, President of the Southern Seminary, at Louisville, delivered the baccalaureate address on the subject of "Power versus Privilege in the Life of the Ministry." It was truly a great address. The coming of all of these men to us brought joy and strength, and they go back with our love.

I think all of our graduates are already engaged in some field of labor, except a number who are awaiting the decision of the Foreign Mission Board as to their applications to go to the foreign field. We are hoping to send out quite a number of our boys and girls to the regions beyond. All of them go out in fields of activity in soul winning and kingdom building.

### Seminary Improvements.

We have just let the contract for \$275,000



ning that the pathway to happiness was the pathway of love. He then showed how that we ought to love ourselves, our homes, our communities, our state, our nation, the world and our God. It was a forceful address, and was much enjoyed by the large audience which had gathered in spite of the inclement weather to hear him.

The commencement exercises closed with the first meeting of the Alumni Association, which was held in the college dining hall Tuesday evening. This meeting was well attended considering the difficulties under which we were compelled to work. This "get-together" meeting of the old students was a splendid climax to the very pleasant session's work and also to the commencement exercises, and since it was decided to continue this through the years, we feel that much benefit will be derived by the college from this organization.

B. C. LAND,  
JAS. F. STREET,  
Reporters.

#### REPORT ON MARRIAGE AND DIVORCE.

(Continued from Page Three.)

ered by these two investigations, there was reported a grand total of 1,274,341 divorces, distributed by 10-year periods, as follows: 1897-1906, 593,362 divorces; 1887-1896, 362,263 divorces; 1877-1886, 206,595 divorces, and 1867-1876, 122,121 divorces. These figures show an increase for 1897-1906 over 1887-1896 of 241,099, or 68.4 per cent; for 1887-1896 over 1877-1886 an increase of 145,668, or 70.5 per cent; and for 1877-1886 over 1867-1876 an increase of 84,474, or 69.2 per cent. The increases in population shown by the three Federal censuses taken within the 40-year period, however, were much lower, as follows: From 1890 to 1900, 20.7 per cent; from 1880 to 1890; 25.5 per cent; and from 1870 to 1880, 30.1 per cent.

"The difference in the percentage of increase in divorces granted in 1916 over 1906 as compared with the much higher percentage for those granted in 1906 over 1896 may be due possibly to the fact that the number of divorces reported for 1906 was proportionally high, but it may be due partly to partial or incomplete returns in 1916 for some counties.

"The number of divorces reported for 1916 rests upon the returns received by mail from the county and court clerks having custody of the divorce records, to whom only a small amount of compensation—generally 10 cents, although sometimes as high as 25 cents—was paid. The abnormal conditions due to the war undoubtedly served to delay the work of collecting the divorce schedules, as already explained, and it may have in fact operated in some cases against a full report as to the number of divorces actually granted during the year 1916; but, in all probability, not so much so as to vitiate the reliability of the report in this regard. A total, in round numbers, of 72,000 divorces was reported for the year 1906, and if the rate of increase shown by the former investigations for each 10-year period—an increase of about two-thirds—had prevailed during the 10 years to 1916 the number of divorces for 1916 would have been 120,000, against 112,036 actually reported or, allowing 2,000 divorces for counties for which no returns whatever were received, 114,036 divorces. This is a deficiency of 5,964, or nearly 9 per cent of the number reported for 1906, but such a large deficiency can not be ascribed wholly to failure to make returns of all the divorces granted in 1916."

That is the ugly spectre which looms on the horizon of our civilization. If we had the figures for 1917, 18 and 19 the picture would doubtless be darker still, certainly this would be true of 1919 owing to the large number of hasty and foolish marriages contracted during the war. As Christians and as patriotic citi-

zens we must address ourselves seriously to the task of changing these conditions.

#### Some Causes.

So many things combine to produce any given result in our complex social order that it would be quite impossible to name or to discover all contributing causes in any given case. But some of the causes of this deplorable condition seem to us apparent.

1. The beverage liquor traffic has been one prolific cause, far more prolific than the statistics indicate. The statistics of the government give drunkenness as the cause of a little less 4 per cent of the divorces granted. But unquestionably some of the other causes given, such as cruelty, desertion, and neglect to provide, even adultery itself, have in many instances strong drink as the "cause of the cause." Happily this cause is now removed, if we shall demand the enforcement of the law, and, other things being equal, we ought to see the percentage of divorce cases materially reduced.

2. The motion picture, as now conducted, is undoubtedly another cause that contributes to this sad condition, unless all of the laws of psychology and suggestion have become inoperative. Nearly every film put upon the screen contains somewhere evil suggestion, calculated at first to bring the blush of modesty and virtue to the cheek and then to remove it and bring in its stead the flush of passion and the blanching purpose to do wrong. Many of the films are based on the "eternal triangle" and the suggestion of disregard if not an open breach of the marital relation. If we continue to feed the minds and hearts of our young people upon this sort of thing we may expect a worse harvest still. It does not help matters to say that these photo plays usually end right; indeed that makes them all the more destructive and alluring, for such things may be made to end right on the screen, but they do not end right in life. The fact that a picture has been passed and approved by the National Board of Censors does not in any sense guarantee that it is void of evil.

3. Lax laws upon the subject of marriage and divorce. Let it be borne in mind that with marriage as a religious rite the state is not concerned, but with marriage as a moral matter and as a matter so vitally affecting society and public morality, the state has all to do. Here as in other things, matters which, in an ideal society, might be regarded as entirely an individual right, may be regulated, controlled, abridged, or abrogated in the interest of society as a whole. Proceeding upon this principle the several states have enacted laws concerning marriage and divorce. These laws present great variety and many of them are foolishly absurd.

The laxness of the laws regulating marriage and granting divorce, in the mind of your committee, is unquestionably one of the most fruitful causes of the prevalent and growing divorce evil. Each type of law should be simplified and strengthened. But we wish to put emphasis upon the need of better laws regulating marriage. In this as in other matters we need to go to the source of the evil. "An ounce of prevention is worth a pound of cure."

To illustrate and enforce what is here said we wish to quote a summary of the marriage laws upon one point, namely:

#### Ages At Which Marriage is Valid.

"Males (age without parents consent), 21 years in every state except Idaho, Michigan, New Hampshire, North Carolina and South Carolina, where it is 18 years; and Tennessee, where it is 14 years.

"Males (age with parents consent), 14 years in Kentucky, Louisiana, Maryland, Mississippi, New Hampshire and Virginia; 16 years in Arkansas, Iowa, North Carolina, Texas and Utah; 17 years in Alabama, Georgia and Kansas; 18 years in Arizona, California, Hawaii, Idaho, Illinois, Indiana, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, North Dakota, Ohio, Oklahoma, Oregon, Porto

Rico, Rhode Island, South Dakota, Washington, West Virginia, Wisconsin, Wyoming. There is no definite provision in Connecticut, District of Columbia, Missouri, New Jersey, New Mexico, Pennsylvania, South Carolina, and Vermont; 21 years elsewhere.

"Females (age with parents consent), 12 years in Kentucky, Louisiana, Maryland, Mississippi, Virginia; 13 years in New Hampshire; 14 years in Alabama, Arizona, Arkansas, Georgia, Iowa, Maine, North Carolina, Rhode Island, South Carolina, Texas, Utah; 15 years in California, Hawaii, Kansas, Minnesota, North Dakota, Oklahoma, South Dakota, Washington and Wisconsin; 16 years in Illinois, Indiana, Massachusetts, Michigan, Montana, Nebraska, Nevada, Ohio, Oregon, Porto Rico, West Virginia and Wyoming; 18 years in Idaho. In states not named there is no definite provision, or no law."

Your committee is strongly inclined to the opinion that ultimately the Constitution of the United States should be so amended as to give the Federal Government control over this matter and to secure both the uniformity that is so much needed and the safeguards without which marriage is fast becoming a jest. But as we have learned from experience in other matters amending the constitution of the United States is a difficult task requiring much time and effort. Meantime there is much that can be done by legislative enactment in the several states.

We suggest the following and recommend that your committee be authorized to represent the Convention in co-operation with other agencies to create sentiment and to secure such enactments and that the Convention by the adoption of this report urge its constituency to a like co-operation:

1. The enactment of a uniform code on the subject of marriage and divorce by the several states, which shall be carefully prepared so as to safeguard the health and morals of the people and the sanctity and permanency of the home.

2. That touching marriage this code should prohibit the marriage of males under 21 and females under 18 without the consent of parents or guardian, with a reasonable prohibition as to age even with parental consent.

3. That such code should require not only the securing of a license but also the publishing of the bans for at least 30 days before the rite can be celebrated.

4. That such code should require a physical examination of each party by a regularly authorized physician, who shall give certificate of health, with the provision that those afflicted with infectious disease or other maladies disqualifying them for marriage and threatening the health, happiness and usefulness of offspring shall be prohibited from marrying.

5. That as nearly as possible this code should come to the basis of Bible teaching concerning the ground of divorce, with the right of marriage and that in all other cases when divorces be granted it be without the right of remarriage.

We would urge upon our pastors the solemn duty devolving upon them to teach the people God's word concerning this subject so that whatever the civil code may be or may become at least those who fear God may walk in His ordinances and commandments, and that so far as possible this may be true even of those who make no profession of discipleship.

A. J. Barton, S. P. Brooks, J. B. Gambrell, W. D. Upshaw, J. . Hardaway, A. R. Bond Joshua Levering, G. H. Crutcher, J. M. Dawson, F. S. Groner, F. W. Boatwright, W. O. Carver, W. H. Geistwelt, W. L. Potent.

It is well known that when the Negroes were slaves, a negro who had some degree of training and became a skilled laborer would sell for far more than an ignorant and unskilled laborer. It would well repay the state of Mississippi today to institute a large number of training schools for Negroes, and encourage general education among them.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton  
 First V. President—MRS. A. K. GODBOLD—Clinton  
 Second V. President—MRS. M. F. DOUGHTY—Shaw  
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 Mission Study Leader—(To be supplied)  
 Personal Service Leader—(To be supplied)  
 Stewardship Leader—(To be supplied)  
 Corresponding Secretary—MISS M. M. LACKEY—Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY—Jackson  
 Editor W. M. U. Page—MISS M. M. LACKEY—Jackson

"Dear Lord, so many times I long to walk  
 Apart with thee, and hold communion sweet;  
 So often I would gladly rest awhile,  
 Like Mary, at thy feet.  
 But there is always work for us to do—  
 The busy round of care that has no end;  
 I have so many, Lord, who lean on me,  
 So many I must tend.  
 So in my busy passing to and fro,  
 I pray thee help me keep within my heart  
 A quiet place, that telling, I may still  
 Commune with thee apart."  
 —M. B. M.

## NOTICE

The first one of our District Meetings will be held on our Fourth District at Newton, Mississippi, June 15-16. Second one to be held in the First District at Raymond, June 17-18.

All who live in either of these districts be sure to arrange to send delegates to your respective meeting.

## REVISED CONSTITUTION STATE W. M. U.

At a call, printed in the Baptist Record, according to Constitution, before our State W. M. U. meeting in Vicksburg, a committee was appointed to revise the constitution. This committee consisted of the following named sisters: Mrs. W. F. Yarborough, Hattiesburg, chairman; Mrs. G. W. Riley from First District; Mrs. W. M. Whittington, Second District; Mrs. R. H. McElroy, Third District; Mrs. W. H. Thompson, Fourth District; and Mrs. J. A. Taylor, Sixth District.

This committee met in the office of the Corresponding secretary on June 2nd, and after much careful and prayerful consideration, prepared a constitution which was submitted to the Central Committee on the following day. This body reviewed same, and after some slight changes, will submit the instrument to the state W. M. U. Meeting next April while in session in Hattiesburg.

In order that the sisters over the State may have the opportunity to become familiar with this new constitution under which they may work hereafter, it will be printed on this page within a few weeks; it will also be printed before the State meeting, perhaps during March. We trust that every sister will be interested in this matter sufficiently to have it carefully read and discussed.

MINUTES OF CENTRAL COMMITTEE  
JUNE 3, 1920

The semi-annual meeting of the Central Committee convened at 10 a. m. June 3, 1920.

The president, Mrs. A. J. Aven, led the devotional, reading Matthew 17:1-8, calling special attention to our mountain-top experiences during the past year, emphasizing the importance of keeping our eyes upon Jesus in all our work. Mrs. J. A. Taylor of Brookhaven led in prayer.

At this period Misses Maud McCalip, Lois Griffith, Jewel Grimes, three of our Training School girls were recognized by the body. Each responded in a few words expressing their ap-

preciation of what the W. M. U. had done for them this year.

Minutes of last meeting read, after the explanation of the paragraph regarding the moving of W. M. U. headquarters, they were adopted.

A letter from Mrs. Frank C. Rich, tendering her resignation as Personal Service Leader was read. Because of her leaving the State her resignation was accepted by the committee.

Report of Corresponding Secretary read. Motion was made that we would take up each item separately. Carried.

First item of consideration was the election of Recording Secretary. (The Recording Secretary elected at State Convention could not serve) Mrs. P. I. Lipsey of Clinton was nominated and unanimously elected.

The election of a Personal Service Leader was left to the Executive Committee thereby giving more time for consideration.

The method of securing the \$500.00 scholarship fund for two girls who will enter Baptist State Colleges to prepare themselves for the Training School and thus for mission work was brought before the Committee. A thorough explanation of this by Mrs. Aven. The vice-presidents pledged one hundred dollars for each district, thereby taking the responsibility of securing not only \$500.00 but \$600.00. Mrs. J. L. Johnson of Hattiesburg gave such a splendid report from a very deserving girl who desires to do missionary work. The details of the scholarships are to be left with the schools.

The time of our next meeting was brought before the committee. June was considered for two reasons: First, our schools have closed by that time, giving our teachers and young people an opportunity to attend. Second, The Southern Baptist Convention is over and the policy of the Union for the year can be adopted by the convention. As the place of our next meeting is in Hattiesburg and arrangements had already been made to hold our Young People's session in the college, the committee thought best to hold our meeting in April for one more year.

The vice-president reported the plans for their District Meetings. All of the dates and places have not definitely been arranged for. (Notice of meetings will be given in due time.)

The planning and placing of our District Workers was given due consideration. Miss Minnie Landrum was placed in First and Second District, Miss Jewell Grimes in the Third and Fourth and Miss Lois Griffith in the Fifth and Sixth. The itinerary of each to be worked out by the office force.

The question of Associational Institutes for W. M. U. Workers was very freely discussed. Many members of the committee expressing a desire for such opportunity for training leaders. Mrs. P. B. Bridges, Jackson, asked that we hold the first County Institute at Jackson.

The State policy as presented by corresponding secretary was adopted. The same to be printed in the minutes.

Mrs. J. A. Taylor of Brookhaven submitted the revised constitution to the body after which we adjourned for the noon hour.

Mrs. Champlin led in a closing prayer.

## Afternoon Session

President called the meeting to order at 2:30. Mrs. Hobbs opened the session with prayer.

Dr. Lawrence came before the meeting to state, that because of weather conditions the church-to-church campaigns were called off.

Constitution submitted in the forenoon was thoroughly discussed and after due consideration was accepted to be presented at the next State meeting.

Young People's Leader's report was read and adopted. A motion to adjourn was in order. Miss Grimes led in closing prayer.

The following members were present: Mesdames Aven, Bridges, Bunyard, Champlin, Davis, Longino, Trotter, Hobbs, Godbold, Longest, Johnson and Misses Bullock, Lackey, Ratliff and Traylor.

Visitors: Mrs. J. S. Taylor, Miss Maud Mc-

Calip, Miss Lois Griffith and Miss Jewell Grimes.

## A Pleasing Incident

Mrs. W. J. Davis of the First Baptist Church, Jackson entertained the entire Central Committee with its visitors at a noon-day luncheon. The fellowship of the occasion was very sweet and wholesome. At the close of the meeting the Committee offered a vote of thanks to Mrs. Davis for her generous hospitality.

ATTENTION, GIRLS WHO MAY ATTEND  
TRAINING SCHOOL!

It is absolutely essential that ALL girls who attend our Training School in Louisville, send their application to our State Trustee, Mrs. J. L. Johnson, Hattiesburg, Miss.

Some girls, who pay their own expenses, may regard this as unnecessary. But it is a ruling of our Training School Committee, and they surely know what is the wise thing for us in this matter. Let us pay due regard to those in authority.

## COMPARISONS ARE INFORMING.

Combined gifts to home and foreign missions by various states for the year just ended, are shown in the first column. The increase over last year is shown in the second column:

	1920	Increase
1. Kentucky .....	\$549,148.32	\$380,141.52
2. Georgia .....	536,253.88	360,925.62
3. Texas .....	511,715.09	171,374.62
4. S. Carolina ....	402,681.50	253,047.86
5. Virginia .....	374,337.25	158,122.74
6. N. Carolina ....	248,715.65	110,975.92
7. Mississippi ....	242,568.31	144,442.60
8. Alabama .....	196,487.65	78,782.28
9. Tennessee ....	194,635.41	86,266.16
10. Oklahoma ....	110,767.83	51,093.24
11. Louisiana .....	94,956.37	50,041.81
12. Florida .....	\$1,626.13	51,382.63
13. Arkansas .....	75,123.97	15,749.48
14. Maryland ....	64,212.17	37,976.30
15. Missouri .....	46,959.51	No Gain
16. Illinois .....	36,499.20	17,753.51
17. New Mexico ...	21,275.96	9,743.93
18. Dist. Col. ....	8,081.15	No Gain
\$380,141.52 2.1h		8 ETAOIN NU NU UII

## OPPORTUNITY

They do me wrong who say I come no more.  
 When once I knock and fail to find you in;  
 For every day I stand outside your door  
 And bid you wake, and rise to fight and win.

Wait not for precious chances passed away,  
 Weep not for golden ages on the wane!  
 Each night I burn the records of the day;  
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
 To vanished joys be blind and deaf and dumb;  
 My judgments seal the dead past with its dead.  
 But never bind a moment yet to come.

Though deep in mire wring not your hands and weep,  
 I lend my arm to all who say, "I can!"  
 No shame-faced outcast ever sank so deep  
 But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?  
 Dost reel from righteous retribution's blow?  
 Then turn from blotted archives of the past  
 And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell.  
 Art thou a sinner? Sin may be forgiven.  
 Each morning gives thee wings to flee from hell,  
 Each night a star to guide thy feet to heaven.

Walter Malone.

A card from Missionary J. G. Chastain tells of changing residence from Havana, Cuba, but does not give his new location. May the God of Jacob and of Paul and our Lord Jesus Christ be with him in all places whither he may go.

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## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,  
Oxford, Miss.

"We Study That We May Serve."

### WEDDING BELLS

Those of you that were at the convention at Newton will remember Miss Alford of Brookhaven who so splendidly discussed the work of the Group Captain. Miss Alford told us (confidentially) that there was to be a wedding in her group some time soon, but would not reveal the secret, saying that she would let us know about it later.

The wedding has come off and true to her promise she has given us an account of it and for the benefit of B. Y. P. U. presidents and Group Captains we are herewith giving it to you just as she gave it to us.

How thoroughly interesting it must have been. If there are any "match-makers" in your B. Y. P. U. tell them to get to work and try to make a match and have a wedding.

Group One (my group) was in charge of the program of the Senior B. Y. P. U. last Sunday night, and the program rendered was very unusual and unique. We had the program well advertised, by inviting people to the Union May 30th at 6:45 p. m. to come see what was going to happen.

We had this invitation in the town paper and on attractive posters in the vestibule of the church. The members of the Group gave many personal invitations telling all to "come and see" what we were going to do; then the meeting was announced in Sunday school and church.

Well all in all we succeeded in arousing the curiosity of many of the older people as well as ones of our B. Y. P. U. age. The B. Y. P. U. room was filled with people many having to stand.

Every one was expecting a good program, and imagine their disappointment when only one member of the group appeared to be present. Of course the president understood

the circumstances, but when time came for the Group Captain to take charge of the program, the president turned the meeting over to this one member seemingly not knowing what else to do.

With a "make belief" apology, this member, Roy Thompson, told how he knew every one had come expecting a good program, but from appearances the group was not going to be ready after all, since apparently only one member of the group was there, still he would say that he would see to it that Group One did not fall down, if he had to give the whole program by himself.

With that he proceeded to give a good rousing B. Y. P. U. talk, pointing out the weak places in our Union, and how they could be strengthened.

After all that seemed necessary had been said on the subject this member said that the group was now ready to go on with the program, and that people can expect the group to come up with its part every time.

Then it was time for the wedding. At this time three of the ones who were to take part on the program came in, the "preacher" (Mr. Chester Byrne), the vocal soloist (Miss Mattie Sauls), and the pianist (Audelle Alford). Miss Sauls sweetly sang "At Lawning," and then the wedding march began. From a door either side of the B. Y. P. U. room the Wedding procession advanced.

Each person in the wedding wore a white ribbon pinned from shoulder to waist, on which was written in green letters, what each represented (Color scheme: green and white). The altar consisted of a small table on which was placed a pretty fern.

Now the first to come in were two little flower girls (Edith Hobbs and Earleen Prestridge) strewing dainty flowers along the isles for the bride and groom to walk upon. These little girls represented "Love," each wearing a ribbon with that word on it.

Following "Love" were "Loyalty" (Miss Sarah McKinley) and "Unselfishness" (Mr. Roy Thompson). Then came "Faith" (Miss Ruth McKinzie) and "Prayer" (Mr. Willie Henry) lastly came the bride, "B. Y. P. U. Spirit" (Miss Josie Dixon) and the groom "Our B. Y. P. U." (Mr. Fred Thompson).

When the bride and groom met at the altar and the others were in their respective places, the ceremony began, very soft, sweet music being played the entire time. After the beautiful and impressive ceremony was over uniting now and forever "B. Y. P. U. Spirit" and "Our B. Y. P. U." the recessional began as the march was played, and shortly our wedding program was over.

You will notice that the ones in wedding represented things that are essential to a good B. Y. P. U., as Love, Prayer, Faith, Loyalty, Unselfishness, and other things may be represented also such as Perseverance, Determination, Pep or Spizzerinkum, Etc. Other changes may be

made to suit each particular need.

The "wedding" proved a wonderful success and I wanted to practice the B. Y. P. U. Spirit of "Unselfishness" and pass it on.

AUDELL ALFORD

### STARKVILLE

During the week May 23-29, the B. Y. P. U. of Starkville had their study course with Mr. Wilds in charge. We met every afternoon at 4 o'clock and studied the new B. Y. P. U. Manual, and every evening at 7 o'clock we met and studied "Training in Church Membership." Although the class was not large, every one was a hard worker and when the testing time came it proved that nearly every paper graded 100.

One interesting feature of the week's work was that on Thursday, Dr. Ray, the pastor, took the entire class with his family, making several trips, out about three miles to a delightful place and we had a picnic. There was a big pond, with lots of fish in it, and every body had a fine time finishing and studying. We fished about two hours, studied about three hours, cooked and ate about two hours (We had fish for supper) and then it was time for us to go in for our evening class work. It is good to know that Christian people can have a good time, and do not have to depend upon the sins of the world for it. We had a good and profitable time.

### CLEAR VIEW, OKLA.

Dear Editor of the Plea:

Please announce to the many readers of this great paper that we are soon to come to Tulsa to give a clear and definite report of the work done this year, and to tell why more work was not done. This promises to be the greatest convention ever held in Oklahoma, first because it is the greatest city, second because this is the greatest age the church has ever witnessed, and third because the local church is making the greatest sacrifice to entertain its guests.

The writer came here May 12th for a meeting and will continue the meeting until the 23rd. 17 have been added to the church, one by baptism, to date. The church had a rally on Sunday, May 16th and raised \$180.11. The rally is to clear the church lot, so as to get a loan to furnish the present church building.

Now to the elders and deacons: August 11, 1920 is near at hand, and each member is asked for 50c to support the state meeting, and you know whether the church at Tulsa can count on you in raising this money at once, or at least by July, so that the committee may have it to use to entertain you. Please send the money to C. W. Maybury, Clear View, State treasurer, or to W. D. Marshall, 303 N. Hartford St., Tulsa chairman of the committee on entertainment. The third Sunday in June will not be too soon to raise this money.

Your servant and brother,  
W. M. TUCKER,  
State Evangelist.

## SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone"  
Man, Responsible for Change  
for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow, you will feel weak, sick and nauseated. Don't lose a day.

### DEEP-SEATED

## FRECKLES

Need attention NOW or may remain all summer. Use the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

Kintho Beauty Cream

At All Druggists and Department Stores.

## Cuticura Soap

IS IDEAL

## For the Hands

Soap, Ointment, Talcum, etc. everywhere. For samples address: Cuticura Laboratories, Dept. 7, Malden, Mass.

## TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, soothing, fragrant.

50c at your druggist or from The SHUPTRINE CO., SAVANNAH, GA.

The next time  
you buy calomel  
ask for

Calotabs

The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

## Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

## Two Quarts of Ice Cream

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Five kinds:

Vanilla,  
Strawberry,  
Lemon,  
Chocolate,  
and  
Unflavored.



THE GENESSEE PURE FOOD COMPANY  
Le Roy, N. Y.



## EAST MISSISSIPPI DEPARTMENT

### THE PRESENT AGE.

In one of the old songs of the long ago our fathers and mothers used to sing, "To serve the present age." Paul said, "I reach forth to the things that are before me." This present age or time is fraught with great problems and possibilities, both in church and state. Our prayer and effort should be to serve the present age. If we Baptists meet the requirements of the present moment we will do a noble task.

The Baptist message and the Baptist principles are striking twelve in every direction and in every thing. The world is finding out that there be Baptists and millions of them, and it is calling for a statement of what Baptists believe. This is being done not merely for curiosity's sake, but the world needs help. State churches are growing restless with letters on them that bind their souls, so this far off sound of Baptist freedom and religious liberty has a sweet sound and the call comes, "Tell it over here."

And then old state conditions of autocracy and tyranny are growing unpopular and the Baptists are called upon to plant the seed of pure

democracy in other lands that their people may enjoy the freedom that God intended they should have. Not that Baptists figure in state as such, but where Baptists are present in any marked numbers autocracy dies. They are as opposite as the poles—Baptists and autocracy.

So, to serve the present age with all its calls, will give the people called Baptists, with the good help of some others from other names, full time. But let's go to it like men and women of God—"in the strength of the Lord and the power of His might."

### NOTES AND COMMENTS.

Rev. S. E. McAdory, of Newton, is pastor at Midway, Newton county, Russell, Lauderdale county and Pine Grove near Heidelberg, Jasper County. His church at Pine Grove had an all day service with two sermons, and dinner on the ground, the fourth Sunday in May. He reports progress in the work, for which God be praised.

The church building at Russell was blown away by a storm last fall, but the pastor reports the new house nearly ready for service.

The Sunday School and B. Y. P. U. convention of District Two, Mt. Pisgah Association was held with Rock Branch church, Newton county, the fifth Sunday. It was well attended. Among those present from without the Association were J. L. Hughes of Philadelphia; H. T. McLaurin and H. B. Harrison of Newton and others.

Sunday School workers Posey and Miss Brown are to be with the church at Philadelphia the week following the second Sunday in June in a Sunday School Institute. Pastor Hughes has just carried a class of eight through "Winging to Christ." He is a live wire on Sunday School work.

### SODOM SAVED FROM THE FIRE.

A. J. Seal was a young preacher who had recently graduated from Howard College, Ala. He accepted the pastorate of some country churches in Chickasaw county, Miss., and located near Buena Vista.

One of these churches was located in a community known as Sodom. The boundaries of Sodom were not definitely defined. In it there were more than ten righteous persons. In it there was a clique of men, some of whom were heads of families. This set went to church. While the preacher preached and the people worshipped in the meeting house, this party was on the outside cutting bridles, girth and stirrup leathers.

Salem church decided in conference to begin at a fixed time the series of meetings for the summer. In this conference the brethren were discussing the advisability of having night meetings, when Jas. A. Thornton said: "If you will allow me to select five other men to help me, we will keep order on the outside of the meeting house while the preacher and people worship." This was agreed to.

At the morning hour Sunday the pastor announced the purpose of the church to preserve order about the church house, and asked those who

had been disturbing to leave that off.

That night Thornton and his crowd were watching. Early in the night a burly fellow went to a horse near one of the watchmen and cut a girth and a stirrup leather. The watchman advanced. When the offender saw him he ran. Down the hill he went as fast as his feet would carry him. The watchman was gaining on him every step. When they reached a darker place in the woods at the foot of the hill, the fleeing man stopped and faced his pursuer. As they faced each other the watchman gave his signal for help. No sooner done than the other man sounded his signal. In a few seconds six men on each side faced each other.

The leader on the side of the right said to the men on the other side, "You know you have been doing wrong. If you will quit, this will end here; if you will not agree to do so we will bring you before the courts of the country in order to protect us in our right to worship God anywhere and at any time we may choose to do so." This proposition was agreed to.

Then the men who were in the right said: "If you mean this, go immediately to the meeting house and go into it and behave during the services. This they did. These men listened to the preaching. They became interested and continued to come and behave. Before the close of meetings series every one of these men professed faith in Christ Jesus. With others they were buried with Christ in baptism.

God responded to the faith and work of his people and saved Sodom from the flames of fire.

J. R. SUMNER.

## FRECKLES

Now Is the Time to Get Rid  
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one course is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.



### The Three Legged Stool

All Double Entry Bookkeeping rests on just three laws, rules or legs; every entry in the ledger is governed by these three rules, which can be expressed in less than forty words, and can be learned in 5 minutes.

Bookkeeping in 16 to 20 days.

Stenography in 20 to 40 days.

Both courses in 3 months or less.

Satisfaction Guaranteed.

Great saving to you in books, board and tuition. Write for particulars, and mention this paper.

Spencer-Ellis Business College  
BIRMINGHAM, ALA.



## TETTERINE

MAKES HAIR BEAUTIFUL, FREE FROM DANDRUFF AND KEEPS THE SCALP HEALTHY.

Get it at your druggist or from  
TETTERINE CO., SAVANNAH, GA.

ATHENS HIDE CO., ATHENS, GA.

Buy wool, beeswax, dry hides, tallow, by parcel post. Green hides, horses, mules and cow, by express.

RELIABLE BUYERS.

## LEMON JUICE

### FOR FRECKLES

Girls! Make beauty lotion for a few cents—try it!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quartet part of the best freckle and tan lotion and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

## How Nuxated Iron Feeds The Blood

Helps Restore Wasted Tissues and Give Increased  
Strength, Power and Endurance

"Without iron there can be no strong, sturdy men, or healthy rosy-cheeked women," says Dr. Ferdinand King, New York Physician and Medical Author. Iron is red blood food, and when the iron in your blood runs low your red blood corpuscles die by millions, the strength goes from your body, the color from your face—that mirror of yourself—and your every action lacks in power.

THE TEST THAT TELLS—

If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

## Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 5 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.

Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.





## "Diamond Dyes"

### Don't Spot, Run

Don't Risk Material in Poor  
Dyes that Fade or Streak

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

## EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural food at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.



VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

**Van Antwerp's**  
THE BEST ONLY

## DANDRUFF

quickly disappears when

## TETTERINE

is applied. Fragrant and soothing  
SHUPTRINE CO., SAVANNAH,

## WHY GO TO COLLEGE?

By Rev. E. J. Dillard,  
Acting Corresponding Secretary, Education Board, Southern Baptist Convention.

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." (Psalms 144:12)

The Christian college might well say what Moses said to his father-in-law, "Come thou with us and we will do thee good."

1. A college education will add to your earning capacity. It will help you to make money, and help you to enjoy it and use it right when you get it. Andrew Carnegie said: "The business men of America have at last come to realize that a college education has a commercial value."

A college education will insure your success in life. Other things being equal, the college man has ten times the chance of succeeding in business or professions as the man with only a high school education; and he has 300 times the chances of the man with no schooling. The Western Electric Company has tried out college men for a number of years, and after ten years' experience gives the following conclusion, "Only ten per cent of men without college education made good, while ninety per cent of men with college education made good."

2. A college education will help one to get a home in the world. A college education will help you to understand the world you live in; it will acquaint you with nature, history, the sciences, philosophies, literatures. It will teach you what men have done, thought and aspired to be. It will open your eyes to the beauties and wonder of the world you live in.

3. You will become acquainted with scholars of the highest character and attainments, and form friendships that will be lasting and influential. The men with whom you associate at college will be the leaders in your denomination and state in a few years.

4. A college education will bring out and develop your native ability. You will discover yourself, what you can do and can not do, what is your peculiar ability. It will help you to make

the most out of yourself. It will keep you from being a round peg in a square hole.

5. A college education will help you to be of great service to others. So many people would like to do something worth while and don't know how. A college will teach you how.

6. An education in a Christian college helps develop the very highest type of character. Much depends on the atmosphere of a school. A college founded in the prayers of Christian people and supported by the gifts of consecrated men and women; one presided over by a president with the shepherd heart; a school where the teachers are Godfearing and devoted to Christ and His people; an institution where the great majority of the students are earnest Christians—an institution of this kind ought and does produce the very highest type of Christian character.

The president, vice president, speaker of the House, all but two of the Cabinet, 69 out of 96 senators, 365 out of 435 representatives and all the justices of the supreme court are college-trained men.

One-half of the men composing the constitutional convention were college bred.

Only about one per cent of our men are college graduates, but this one per cent has furnished 55 per cent of our presidents, 36 per cent of the members of congress, 47 per cent of the speakers of the house, 54 per cent of the vice presidents, 62 per cent of the secretaries of state, 50 per cent of the secretaries of the treasury, 67 per cent of the attorney-generals and 69 per cent of the justices of the supreme court.

Every day spent in school is worth eighteen dollars to the average child. Here is proof: It is estimated that under present conditions uneducated laborers earn on the average, \$1,000 per year, or a total of \$40,000 for forty years. High school graduates earn on the average \$2,000 per year, or a total of \$80,000 for forty years. This education requires twelve years of school of 180 days each, a total of 2,160 days in school. If 2,160 days at school add \$40,000 to the income for life, then each day at school adds \$18.04. (This estimate is based on condition prevailing since the war; the relative values will be about the same when conditions become normal again.)

## RESOLUTION ADOPTED BY THE SOUTHERN BAPTIST CON- VENTION

In view of God's manifest and gracious favor upon Southern Baptists, making them in numbers the largest of any group of this devoted people in all the world and giving to them a great and heroic spirit; and in view of the wide spread interest created by the sending out of a statement of their faith signed by Drs. Mullins, Gambrell and others, this statement having been sent out from the last convention; and in view of the further fact that many of our people are scattered abroad all over the world, some of them suffering great hardships, afflictions and persecutions, now, therefore, be it resolved:

That our two beloved brethren J. B. Gambrell and E. Y. Mullins be appointed by this convention to visit the Baptists as far as possible all

over the world and particularly those of Europe and those of the Far East, to convey to our brethren in these several countries the greetings, good wishes, love and affection of Southern Baptists and to assure them of our profound and sympathetic interests in all their struggles and efforts to uphold the name of our Christ in all the world.

Resolved, Second, that the secretaries of the convention are authorized to furnish the above named brethren such certificates of their appointment as may be deemed necessary under the circumstances.

## FOREST

I should have given out the good news of our work here before this. I do not mean what I have done but what the folks have done.

Rev. T. O. Reece and Singer P. S. Rowland came to us in the middle of April and remained two weeks, preaching and singing the gospel as I have never heard it sung and preached better. The visible results so far have been 52 additions to the church by letter and baptism. Our S. S. also took on new energy during the meeting and as after effects we have organized some classes and last Sunday, May 23, our attendance was 181. Our building will comfortably care for about 175. Our preaching services are well attended and the outlook is very bright for a happy but hard worked future.

Allow me to say that after a few years experience with preachers and evangelists, that I do not believe a superior team could be found for evangelistic work than the two men. The preacher is safe, sound, sensible, consecrated and agreeable. He does the Christians real service and helps the pastor. Rowland is the best congregational leader I have known. It is impossible to commend them too highly to the brotherhood.

We begin our campaign here in Scott county on June 21 and it will go two weeks. Capable workers have been assigned us and we expect to do real good.

PASTOR.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

## • You Do More Work, •

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

## Side dress your Cotton with GERMAN POTASH

## KAINIT

## 20 per cent MANURE SALT and NITRATE OF SODA

100 pounds of Manure Salt go as far as 160 pounds of Kainit and have the same effect as a plant food and plant disease preventive—neither one will injure your crop.

For prices write nearest Office of

## Nitrate Agencies Company

New York Norfolk Savannah Jacksonville New Orleans Houston Texas  
Stocks at other leading Atlantic and Gulf Ports



## SEMINARY COMMENCEMENT.

Concluding what in many respects has been the most successful year in its long and eventful history, the Southern Baptist Theological Seminary at Louisville, Ky., has just awarded fifty-seven degrees to young ministers coming from thirteen states and two foreign countries. The degrees included Graduate in Theology, Bachelor in Theology, Master in Theology, and Doctor in Theology.

The total attendance upon the Seminary and the Training School for the year was 539, a new record, while another outstanding accomplishment of the year and probably the most significant development for many years, was the formulation of an adequate building program to take care of the pressing needs of the institution for larger equipment. The board of trustees believe it will take \$2,000,000 to provide the Seminary with a plant adequate to its present and immediate future needs, and it is a matter of general rejoicing at the Seminary and among its friends everywhere that the Southern Baptist Convention, at its recent session, made it possible for one-half of this sum to be realized from the surplus subscriptions to the 75 Million Campaign. How the remaining \$1,000,000 will be raised has not been determined.

But everyone connected with the Seminary is optimistic as to the outlook and believes the institution is preparing to enter upon a much larger career of usefulness to the denomination and the Kingdom of God.

Indicative of the territory from which the Seminary has drawn its students during the past year the following geographical distribution of the students will be interesting:

From Kentucky there enrolled 52 students; North Carolina 41, Georgia 36, South Carolina 31, Virginia 28, Mississippi 23, Alabama 13, West Virginia 9, Florida 8, Indiana 7, Ohio 7, Texas 7, Michigan 6, Missouri 6, New York 5, Arkansas 4, Oklahoma 4, Massachusetts 3, California 2, Louisiana 2, Washington 2, District of Columbia 1, Illinois 1, Iowa 1, Maryland 1, Nebraska 1, North Dakota 1, Oregon 1, Pennsylvania 1, Canada 1, Czech-Slovakia 1, Japan 2, and Russia 3. This makes a total of 224 male students while the number of women students enrolled was

215, bringing the total to 539.

The majority of the students of the Seminary have completed a regular college course elsewhere before entering the Seminary. Wake Forest College of North Carolina being the best feeder the Seminary has, President Mullins announced. Of the present year's graduation class, all nine of the graduates from North Carolina were Wake Forest men, while that institution furnished a total of 40 members of the current year's student body. Richmond College was next with 21, while Mercer University and Mississippi College contributed 20 students each, Furman University 17, Howard College 12, with the total number coming from other institutions being 289.

All of the commencement exercises were interesting. Beginning with the baccalaureate sermon on Sunday night, the note of unselfish service for others was sounded by Dr. W. T. Lowrey, President of Blue Mountain College, Blue Mountain, Miss., and upon this foundation the succeeding speakers erected a kind of natural pyramid, a co-incidence that frequently happens according to President Mullins, although there had been no previous conference on the part of the several speakers.

On Monday Dr. Edwin M. Proteat, former president of Furman University, now executive secretary of the department of prayer and stewardship of the Northern Baptist Convention, brought the annual missionary message. He spoke upon the theme "The Preacher and His Mission" and stressed the points that the preacher's first duty is to see that the people are definitely related to Christ, the second duty is to enlist the people in definite forms of Christian service, the third duty is to dispel the illusion that wealth is the way to happiness, and the fourth duty is to enlist the people on an adequate presentation of the whole gospel appeal. Dr. Proteat made a special plea for a more courageous presentation of the doctrine of stewardship from the pulpit, saying the laymen were more desirous of knowing the teaching of the Bible on the right use of wealth than the preachers were to proclaim it.

Taking as his theme "The Christian Prophet," Dr. Carter Helm Jones, the first grandson of the Seminary and now pastor of the First Baptist Church of Philadelphia, delivered an interesting alumni address. Defining a Christian prophet as the interpreter of Christianity, Dr. Jones said such a prophet must be first of all a saved man—one who has had a personal experience of grace in his heart—must be called of God to his task, must be a man's man as well as God's man, must know the way to the mountains or how to find God in prayer, must build his house by the side of the road and be a friend to man, must be able to live in the three worlds of the past, the present and the future, and must be contemporaneous in both knowledge and speech if he would reach the masses of the people.

At the final graduating exercises three members of the outgoing class delivered brief addresses, the text of the addresses being the theses prepared as one of the prerequisites to graduation. These speakers and

their themes were: James Hundley Wiley, of Virginia, "Some Disadvantages in Being the Son of a Minister by one of Them;" Esper Valentine Hudson of North Carolina, "The Discovery of the Child;" and John Hall Buchanan of Mississippi, "The Call of the World Crisis for Christ." President Mullins addressed the graduates briefly, basing his remarks upon Paul's exhortation to Timothy. "Stir up the gift that is within thee." He urged the young men to discover all the gifts which God had given them and to employ them to the fullest extent in the service of God and humanity.

Indicative of the missionary spirit that has marked the student body of the Seminary the past year, the report of Christian activities as presented at the final meeting of the Society of Missionary Inquiry showed the following results: Sermons preached 11,017; addresses delivered 2804; song services led 4,256; prayer meetings led 499; Sunday School classes taught 2748; visits made 6717; persons dealt with 11,125; conversations brought about 3209; baptisms performed 2124; new work begun 162; Bibles and Testaments sold or distributed 2662; tithes secured 254; tracts and papers distributed 186,932.

Reports showed that the students of the Seminary and Training School

subscribed over \$58,000 to the Baptist 75 Million Campaign and more than \$5,000 has been paid in cash on these subscriptions to date.

The Mississippi graduates were James E. Kinsey of Clinton; John H. Buchanan of Blue Mountain, and Hoyt E. Porter of Holly Springs. FRANK E. BURKHALTER.

## MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment. South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

## Sure Relief



## BELL-ANS FOR INDIGESTION

ITCH! Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

## Healthy Babies Sit Up and Play

Good digestion and keeping the bowels open insure good health in babyhood. Thousands of babies are kept healthy and happy by

## MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Promptly and satisfactorily relieves diarrhoea, wind colic, flatulency, constipation and other disorders. You can give it with pleasure and the utmost confidence of only the most beneficial and satisfactory results. Add a few drops, depending on age, to each feeding—it keeps baby's bowels regular. It is especially good for teething babies.

The complete, open published formula of this safe, health giving, purely vegetable preparation, guaranteed free from narcotics, opiates, alcohol and all harmful ingredients, appears on every label.

At All Druggists

ANGLO-AMERICAN DRUG CO. 215-217 Fulton Street, New York

General Selling Agents: Harold F. Ritchie & Co., Inc. New York, London, Toronto



## ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monocarbocidester of Salicylicacid.

## HILLMAN COLLEGE FOR YOUNG LADIES Clinton, Miss.

Many girls tried to get places in Hillman last year and were turned away because of lack of room. Engagements are being made earlier than usual and indications are that more girls will fail to get places this year than last. Accommodations for only a limited number. Write now for information.

Ten new pianos bought this year. Exceptionally good advantages in Piano, Voice, Expression and Literary work.

M. P. L. BERRY, Vice-President



# BAPTIST WOMAN'S MISSIONARY UNION TRAINING SCHOOL COMMENCEMENT

Every woman who has ever contributed a cent to the equipment, support or endowment of the Baptist Woman's Missionary Union Training School at Louisville, Ky., would have been given renewed assurance that such investment was eminently worth while had she been privileged as this correspondent was to attend the thirteenth annual commencement of the school, which has just been concluded.

Thirty-four young women, representing fourteen states, were given the degree of Bachelor of Missionary Training and are now equipped to carry out their purpose to give themselves henceforth to some specific form of Christian service. And be it said to the credit of the young women and the institution which has trained them that long before their graduation day they were all engaged for some special Christian work, so that while the graduating class was a large one, the number of the graduates was not nearly sufficient to meet the demand for trained workers to give their whole time to various phases of Christian work.

Every institution has its own distinct atmosphere, and there is a spirit of elevating refinement and wholesomeness about the Training School that would be difficult to duplicate. Something of this spirit is imparted by the elegant quarters in which the school is domiciled. The building, a beautiful specimen of the Fifteenth Century Gothic, is one of the handsomest and most beautifully appointed of all Southern educational institutions with which this writer is familiar. He was informed that the women in designing it wanted to make it worthy of the Master whom they desired it should serve, and we have an idea that the Master looking down upon it from His throne above, finds it pleasing in His sight.

Its appointments, being of the very best, call forth the best effort and life on the part of those who study and teach within its walls, and the young women who go forth from the institution from year to year are inspired to give of their best to Him who has done so much for the uplift of mankind in general and especially for womankind. The parlors, libraries, chapel, dormitories, dining room, class rooms, offices—everything, in fact, are comfortable and inviting, and the administration of the affairs of the institution is carried out with marked ability and smoothness under the direction of Mrs. Maud R. McClure, the superintendent.

On the evening of the commencement exercises, the Fannie Heck Memorial Chapel was crowded to overflowing with friends of the graduates and the institution generally, and as the graduates and students of the school formed a procession and filed into the auditorium behind the banner bearing the school motto, "We would see Jesus," and singing the regular school processional "Take the Light," a profound impression was created upon the audience for everyone realized that the school had as its primary purpose the equipment of young women for the task of carrying the light to all the world in their capacity as foreign, home and

city missionaries and as local church, Sunday School and settlement workers.

Over sixty well-equipped young women have already gone out from the Training School to work in the foreign fields and a number of this year's graduates expect to be added to this number also. As teachers, kindergartners, home makers, nurses, and evangelists, graduates and former students of the Training School are taking the light to Mexico, China, Japan, Brazil, Africa and Burma, it is announced. Some of this year's class have already been accepted by the Foreign Mission Board for work in Africa.

That the students get practical as well as theoretical training for their life work is attested in the following summary of practical work accomplished by them during the past year, the month of May not being completed at the time this report was compiled.

Visits made, 8,363; Sunday School classes taught, 1,654; clubs and classes conducted, 1,457; literature distributed, 4,630 pieces; conversions brought about, 100; Sunbeam meetings led, 59; B. Y. P. U. meetings led, 50; stations at which work was done, 29; average attendance at Good Will Centers, 86.

Mississippi furnished 15 students to the Training School this year, three of whom graduated, as follows: Misses Ora Fleming, Durant, Susan E. Lowther, Jackson, and Millie May McClelland, Winona.

FRANK E. BURKHALTER.

## LAWRENCE COUNTY, MISSOURI.

Lawrence County, Missouri is "down among the sticks" in the southwestern part of the state, the largest place in the county not having over 4000 or 5000 population. It was my privilege to attend the annual S. S. and B. Y. P. U. rally held at Miller May 28-30th.

On the opening, Friday, night a banquet was served to about 125 persons and at that time more than 350 S. S. seals and diplomas were awarded those who had successfully completed the required work during the past winter. This gathering was in charge of the alumni association of the county and was a great success.

Saturday forenoon was devoted to the consideration of various Sunday School problems and the afternoon and night to the annual B. Y. P. U. county convention with an inspirational address at night.

Sunday morning preaching followed a really successful session of the Sunday School. Dinner was served both Saturday and Sunday in a tent specially erected next to the church.

Sunday afternoon after a brief business session there was held a fine song service. A good local male quartet and the S. S. orchestra from Mt. Vernon did much to make the occasion a success. The convention closed with an address upon church and Sunday School music.

Such occasions, I am persuaded, are possible in every county or parish in the land. They will do much to aid in solving the teacher training problem and at the same time have great inspirational and fraternal values. I hope to hear of many hundreds of similar gatherings in the

B. O. SELLERS.

# For more than Forty Years Cotton Growers have known that POTASH PAYS

More than 11,651,200 Tons of Potash Salts had been imported and used in the United States in the 20 years previous to January, 1915, when shipments ceased. Of this 6,460,700 Tons consisted of

## KAINIT

which the cotton grower knew was both a plant food and a preventive of blight and rust,—with it came also 1,312,400 Tons of

## 20 per cent MANURE SALT

which has the same effects on Cotton, but which was used mainly in mixed fertilizers.

Shipments of both Kainit and Manure Salt have been resumed but the shortage of coal and cars and high freight rates make it more desirable to ship Manure Salt, which contains 20 per cent of actual Potash, instead of Kainit, which contains less than 13 per cent actual Potash.

MANURE SALT can be used as a side dressing on Cotton in just the same way as Kainit and will give the same results. Where you used 100 pounds of Kainit, you need to use but 62 pounds of Manure Salt, or 100 pounds of Manure Salt go as far as 161 pounds of Kainit.

MANURE SALT has been coming forward in considerable amounts and cotton growers, who cannot secure Kainit, should make an effort to get Manure Salt for side dressing to aid in making a big Cotton Crop.

## Muriate of Potash

50 per cent actual Potash, has been coming forward also,—100 pounds of Muriate are equivalent to 400 pounds of Kainit or 250 pounds of Manure Salt.

These are the three

**Standard GERMAN Potash Salts** that were always used in making cotton fertilizers and have been used for all these years with great profit and without any damage to the crop.

The supply is not at present as large as in former years, but there is enough to greatly increase the Cotton Crop if you insist on your dealer making the necessary effort to get it for you.

## DO IT NOW

Soil and Crop Service Potash Syndicate

H. A. Huston, Manager

42 Broadway

New York



## NEAREST BEER

The message of Gov. Calvin Coolidge of Massachusetts, vetoing the 2.75 per cent beer bill that had been passed by the legislature of that state is a document worth everybody's reading, the concluding words of this message are a terrible and just rebuke to the governors of New Jersey and New York that enacted this anarchist law and they signed it.

When Gov. Calvin Coolidge vetoed the Massachusetts 2.75 per cent beer bill he sent this message to the legislature of that state:

To the Honorable Senate and House of Representatives:

A bill entitled, "An Act to Regulate the Manufacture and Sale of Beer, Cider and Light Wines," being House No. 38, is herewith returned under the provisions of the Constitution without approval.

There is little satisfaction in attempting to deceive ourselves. There is grave danger in attempting to deceive the people. If this act were placed on the statute books of this Commonwealth today it would provide no beer for the people. No one would dare act upon it, or if any one did he would certainly be charged with crime. Similar laws in other states are to date ineffective. I am opposed to the practice of a legislative deception. It is better to proceed with candor. Wait until the Supreme Court of the United States talks.

The proper authorities have declared the Eighteenth Amendment to the United States constitution adopted. Under it Congress has passed legislation. Should the claim that the amendment is void be sustained, our present high license law remains in

## THOUSANDS AGREE AS TO THIS

That Black-Draught is Excellent for Stomach and Liver Disorders, Hence Its Great Popularity.

—Mississippi Planter's Indorsement.

Houston, Miss.—Mr. J. A. Trenor, a well-known planter of this place, recently related his experience in using Thedford's Black-Draught. "I don't believe there is a better liver medicine made," said Mr. Trenor. "I use it for headache, stomach disorders and torpid liver."

"It is not bad to take," does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves you feeling like a new person."

Thousands of others have found Black-Draught as helpful as Mr. Trenor describes, and a valuable remedy for derangements of the liver, stomach and bowels. It is purely vegetable, having an active effect upon the bowels, gently stimulating the liver, and helping to increase the flow of bile.

Black-Draught has been found to assist in the digestion of food, and relieves constipation in a prompt and normal way.

On account of Black-Draught's long-proved merit and increasing popularity, many imitations are being offered for sale. For your own satisfaction it will pay you to insist upon the genuine, and be sure the package bears the name "Thedford's Black-Draught."

effect and this act then will be a dead letter. No one would defend it. Should the act of Congress be declared void, then let Congress pass a new law. No one can say this act does not now or will not in the future conflict with United States law. It does not even pretend to be an act to enforce the Eighteenth amendment. By the solemn adoption of an amendment to the fundamental law of the land, jurisdiction over this subject has been placed in Congress. It ought to be left there until it is declared with equal solemnity by the Supreme Court that such amendment is void.

When I took office I gave an oath to support the constitution of the United States. That constitution and the laws of Congress are declared to be the supreme law of the land. It may be that the Eighteenth amendment and the act under it are one or both void. So far as any court has decided I understand the amendment has been sustained. They have been before the Supreme Court for some time, where up to now they both stand as law. That which the court hesitates to decide I shall not hasten to declare. It would be extremely improper to undertake to influence that decision by the action of the lawmaking power of Massachusetts. Do not anticipate it; await it. My oath was not to take a chance on the constitution. It was to support it. When the proponents of this measure do not intend to jeopardize their safety by acting under it, why should I jeopardize my oath by approving it?

We have had too much legislation by clamor, by tumult, by pressure. Representative government ceases when outside influence of any kind is substituted for the judgment of the representative. This does not mean that the opinion of constituents is to be ignored. It is to be weighed most carefully, for the representative must represent, but his oath provides that it must be "faithfully and impartially according to the best of his abilities and understanding, agreeably to the rules and regulations of the constitution and laws." Opinions and instructions do not outmatch the constitution. Against it they are void. It is an insult to any Massachusetts constituency to suggest that they were so intended. Instructions are not given unless given constitutionally. Instructions are not carried out unless carried out constitutionally. There can be no constitutional instruction to do an unconstitutional act.

The authority of the law is questioned in these days all too much. The binding obligation of obedience against personal desire is denied in many quarters. If these doctrines prevail, all organized government, all liberty, all security are at an end. Force alone will prevail. Can those entrusted with the greatest authority set any example save that of the sternest obedience to law? Can Massachusetts afford to take any position which may turn out to be, which can anywhere be interpreted to be, an act of nullification? If rights are infringed, the way to the court is open. These cases are pending which will undoubtedly decide the question here raised. Let the Supreme Court of the U—

determining the authority of the law ought always to be by litigation and never by nullification, which is legislative direct action.

CALVIN COOLIDGE

HAMMOND, LA.

Dear Brother: We begin our revival here next Sunday, June 6th. The church has asked me to do the preaching. Prof. and Mrs. M. G. Beckwith, of Meridian College, Meridian, Miss., will have charge of the singing. Since our coming to Hammond seven months ago, the Lord has used us in leading this struggling church into larger endeavor. Up to April 30th, the church had contributed nearly \$800 to the 75 million campaign. Pastor's salary and other local expenses are paid up to date, and we have something over \$100 in the church treasury. Our meeting will continue about two weeks. Will not my Mississippi friends pray for victory in this difficult field?

D. W. McLEOD.

"Does your wife take in washing, Sam?" "No, sah." "But I understand she did take in washing, Sam?" "No, sah, you's wrong. I

take in de washin', sah, and I takes de washin' out. All m' wife does is 't stay at home and do it, sah."

First Class Scout: Say, boy, don't you know that you can't get your kite out of that tree that way; why don't you use your head?

Tenderfoot: Because my neck is not long enough.—Boys' Life.

### ALLEN'S FOOT-EASE DOES IT.

When your shoes pinch or your corns and bunions ache so you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It will take the aching out of corns and bunions and give instant relief to smarting aching, swollen, tender feet. 1,500,000 pounds of the powder for the feet were used by our army and navy during the war. Sold everywhere.

## GET A GOOD GRIP ON HEALTH

Look out for unnatural weakness that indicate thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

## BOOKS WORTH WHILE HAVING IN YOUR LIBRARY

The Joyful Hours of Jesus—Lowrie	\$1.25
The Soul of a Child—Hutchinson	\$1.25
The Faith and Fellowship—Joseph	\$1.25
The Coming Day—Joseph	\$1.25
Dying Testimonies—Shaw	\$1.00
According to My Gospel—Black	\$1.50
The Open Door—Black	\$1.50
The Gift of Influence—Black	\$1.50
How to Advertise a Church—Ellis	
The Menace of Immorality—Straton	\$1.75
The Social Gospel and the New Era—Barker	\$1.75
Jesus is Coming—Blackstone—paper, 35c, cloth	75c
Bible Study by Periods—Sell—paper, 40c, cloth	75c
Bible Study by Books—Sell—paper 40c, cloth	75c
Bible Study by Doctrines—Sell—paper 40c, cloth	75c
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All About the Primary—Sudlow	75c
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The Primary Department—Curtis	60c
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World Stories Retold—Sly	\$1.35
Our Primary Department—Murray	75c
Primary Class Roll Book, 75A	75c
Acme Primary Teachers' Roll Book (250 scholars)	50c
We Miss You Post Cards, No. A1 for Boys, No. A2 for girls, 15c per doz., \$1 per 100	
Birthday Cake (for celebration of Birthdays in the Beginners and Primary	
Depts.) Imitation of a Birthday cake with wax candles	\$1.65
Promotion Certificate No. 753 (primary to Junior Dept.)	35c per doz.
Promotion Certificate No. 703 (primary to Junior Dept.)	60c per doz.
Childhood Songs	35c each, \$30 per 100
Carols	30c each, \$25 per 100
The Primary and Junior Hymnal	45c each, \$40 per 100
Felt Banner No. 3, 14x20 inches plain (lettered Primary)	\$1.75
Felt Banner No. 3, 14x20 inches, green (illustrating Christ the Good Shepherd)	\$2.10
Celluloid Floral Buttons No. 153B	12c per doz., \$1 per 100

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## NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The article explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.



## NEWS IN THE CIRCLE MARTIN BALL

Pastor Roland Leavell, of Oxford, has just closed a meeting at Gunnison, and is this week with Pastor McCall in Lula. Rev. O. P. Estes is leading the music.

Rev. E. C. Cowan was baptized into the fellowship of the church at Starks, Ga., recently. He came from the Methodists. He united with them when he was nine years old, and preached for them for 15 years. He served as the South Georgia Conference evangelist and was thus engaged at the time he came to the Baptists. He is rejoicing to leave the bondage of the Methodist system and step into Baptist liberty.

Recently the evangelists of the Home Board, under Superintendent W. W. Hamilton, held simultaneous meeting with the 26 churches in Knoxville, Tenn., the meetings lasting fifteen days. There were 1,200 additions to the churches.

Pastor O. J. Frier, of Denmark, S. C. was sent by his church to the Convention at Washington and on Convention Sunday added \$300 to his salary.

Rev. Caleb A. Ridley has resigned the care of the Central church, Atlanta, Ga. It is not stated where he will go.

Pastor Jas. B. Leavell, of Houston, Texas, states that the goal of his Sunday school was set at 1,500 in May the school went over in attendance, running up 1,558. Soon the building of a new house will begin. The main auditorium to seat over 3000.

Mr. A. S. Burleson, post-master general of the United States, will deliver the commencement address at Baylor University, Texas on June 16.

Rev. T. C. Crume has closed his seventh revival at Latonia Church, Covington, Ky. He has been there seven years and held seven meetings. Three weeks each time. Additions ranged from 40 to 75 additions. Pastor Crume does all the preaching.

Dr. Calvin Waller, of Little Rock, Ark., will begin a meeting with the church at Abilene, Texas, June 20. He is a very effective evangelist as well as splendid pastor.

The evangelistic conferences at Washington were very fine. Dr. M. E. Dodd, of Shreveport, La., delivered an address on Expository preaching which was instructive and helpful. He recommended to all preachers certain books to read, among them, "Expository Preaching, Plans and Methods, by F. B. Meyer; and Grace in Galatians, by Bishop.

President S. P. Brooks of Baylor University, Texas, has been notified that the university will receive \$300,000 from the General Education Board of New York. The Education Board of the Southern Convention will give \$15,000 also. This will be a wonderful help to Baylor.

Rev. T. Claggett Skinner has re-

signed the Second Church, Richmond, Va., and accepted the care of the First Church, Columbia, S. C.

The Encampments at Hattiesburg and Blue Mountain each present exceedingly attractive programs. Some of our best men and speakers are to be on hand.

Our people and all others, will make no mistake to place their girls, either at the Woman's College, Hattiesburg or at Blue Mountain College. Either of these schools is as good as the best.

Dr. F. M. Powell, who has been elected to the chair of church history in the Southern Baptist Theological Seminary, will have to do some fine work to equal his predecessor, Dr. McGlothlin.

It would be gratifying to all good Mississippians to have Gov. Chas. A. Brough, president of the A. & M. College. It has been tendered him.

Dr. Frank Norris, of the First Church Ft. Worth, Texas, is a wonderfully resourceful man. He is now holding a great tabernacle meeting on one of the principle streets of Ft. Worth.

Dr. W. C. James has resigned the Grove Avenue Church, Richmond, Va., to accept the secretaryship of the Education Board.

Rev. T. W. Craxton leaves Harlan, Ky., and enters work at Honaker, Va. He speaks of Harlan as a great field with fine opportunities.

Dr. M. P. Hunt of Louisville, Ky.,

## When Run-Down



NEW ORLEANS, LA.—"My mother has always relied on Dr. Pierce's medicines and kept them for use in her family. When I was a girl, through over-work I became in very poor health. I lost in flesh, became very weak and nervous, my limbs and back ached all the time. I suffered from functional irregularity and was a physical wreck when my mother had me take Doctor Pierce's Favorite Prescription, and just a few bottles completely restored me to good health. I would advise all women or girls who suffer to give 'Favorite Prescription' a trial."—MRS. E. GIESLER, No. 710 Octavia Street.

Good looks in woman do not depend upon age, but upon health. You never see a good-looking woman who is weak, run-down. Dr. Pierce's Favorite Prescription is the best women's tonic there is. It is 50 years old, and its age testifies to its goodness.

# WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS  
For MALARIA,  
CHILLS and  
FEVER  
Also a Fine General  
Strengthening Tonic  
SOLD BY ALL DRUG STORES

recently assisted Jastor H. O. Nicely at Central City, Ky., in a meeting in which there were 28 baptisms and five additions by letter. The church was much revived.

An interesting sixteen page paper, edited by Alford F. Ham, Volume I, Number 2, is on our desk. It is published at Alcorn, S. C. It is published by the Clarendon Baptist church.

## BIBLE INSTITUTE.

The second session of the Baptist Bible Institute came to a successful close May 27th. During the session there were enrolled 147 full-time students, representing sixteen states and five nationalities; part-time students of New Orleans, 51; special courses, non-resident preacher students, 105, with a grand total of 303. Scores of certificates were awarded and four students took the degree of Bachelor of Christian Training (B. T. C.). Those taking the degrees were Rev. J. W. Boggs, Louisiana; Rev. J. E. Dean, Alabama; Mrs. J. N. Miller, Mississippi, and Miss Minnie Truss, Louisiana. The commencement sermon was preached in Manigan Chapel at 11 a. m. by Dr. A. J. Barton, pastor of Immanuel Baptist church, Alexandria. He presented with striking freshness and vigor the Biblical doctrine of law and spiritual life, basing his discussion upon the first four verses of the eighth chapter of Romans. The audience was greatly delighted and deeply moved at Dr. Barton's masterful unfolding of the fundamental truths of the divine will and human experience.

Dr. Prince E. B. Purroughs, education secretary of the Sunday School Board of the Southern Baptist Convention, brought us a brief practical message full of the spirit of the Master and of the times.

In the afternoon the faculty reception and musical program was well attended and greatly enjoyed. Prof. E. O. Sellers and his pupils gave eminent satisfaction in the provision they made for excellent music for all the exercises of the commencement.

The Baccalaureate address was delivered at the evening hour by Dr. C. B. Williams, president of Howard College, Alabama. Dr. Williams chose for his theme "Christianity for the Twentieth Century." In a vivid and scholarly way President Williams proved to a profoundly interested audience that the Christianity of the twentieth century should be in all essential and vital respects a reproduction of the doctrines, spirit and life of the Christianity of the first century—the Christianity of Christ and of Paul.

The president announced the new additions to the faculty for next year: Dr. Geo. H. Crutcher, head of the Department of Evangelism, and Dr. R. P. Mahon, head of the Department of Spanish, Italian and French, and Prof. Morris Beckwith, teacher of voice and piano. After a brief address by the president the second session of the Baptist Bible Institute was formally closed in the presence of an inspiring audience, evidently grateful for the surprising providences that have

blessed the brief career of the Baptist Bible Institute.

Cordially yours,

B. H. DeMENT,

President.

A doctor came up to a nervous patient, slapped him on the back, and said: "Well, old man, you're all right. You can run along and write your folk that you'll be back home in two weeks as good as new."

The patient went off gaily to write his letter. He had finished and sealed it, but as he was about to affix the stamp the letter slipped through his fingers to the floor, lighted on the back of a cockroach that was passing and stuck. The patient hadn't seen the cockroach. What he did see was his escaped postage stamp zigzagging aimlessly across the floor, and following a crooked trail up the wall and across the ceiling.

In depressed silence he tore up the letter that he had just written and dropped the pieces on the floor.

"Two weeks!" he said. "I won't be out of here in three years."

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For eczema, liver spots, and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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Use **MURINE** Night Morning  
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Clean—Clear—Healthy  
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# Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield and feel that if I could influence other girls to go there I would be Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of pleased with her progress that I just had to tell you of it. If at any time I can doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so  
Norfield, Miss., May 19, 1920.

be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

(Copy)

MRS. W. C. GREENWOOD.

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

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